



"For this cause . . ."

JAMESTOWN, N.Y. — Mark and Lisa Cain frolic with their sons, Micah, 6, (right) and Jesse, 4. Mark Cain is director of church and community ministries for the Frontier Baptist Association. The Cains, members of Southside Baptist Church of Jamestown, N.Y., illustrate the 1990 Christian Home Emphasis theme, "For This Cause: Priorities of Marriage" which will be observed in many churches during the six-week period between Mother's Day and Father's Day. Christian Home Emphasis is sponsored by the Baptist Sunday School Board's Family Ministry Department — Photo by Jim Veneman.

Changes in Latin America promise new freedom

MANAGUA, Nicaragua (EP) — Tumultuous and encouraging changes in the East have perhaps overshadowed changes just as tumultuous and just as encouraging south of the U.S. border, in Panama and Nicaragua. Both countries, until recently ruled by military-backed governments, have undergone sudden changes, and are becoming free and democratic societies, with leaders who bring compassion and morality to their jobs.

President Guillermo Endara Galimany, the new leader of Panama, went on a lengthy fast in March, which, he said, was for national unity and "human solidarity" with the poor, "who suffer malnutrition because of poverty," according to an April 9 news report in Christianity Today.

The new freedoms in Panama, which, Endara said, is "truly democratic," will include religious freedom, the leader promised. "We are for freedom," he said in an interview with the Christian Index, the weekly newspaper of the Georgia Baptist Convention. "And that means, of course, freedom of religion. We guarantee these freedoms under our constitution and under our laws, and the final protector of those freedoms is our Supreme Court."

Endara said that "people with morals" were shocked by the looting that took place during the chaotic period between Noriega's declaring

war on the U.S. and eventual surrender to U.S. forces, and Panama's new leadership taking over. "Something happened to (the conscience of the populace) during those days," Endara said. "But in general, the spiritual health of the people is well." The Christian Index report was positive about Endara's remarks on religious freedom, especially in light of the fact that nearly 80 percent of Panamanians are Roman Catholic.

In Nicaragua, newly-elected President Violeta Chamorro, a devout Catholic, has indicated that there will be greater freedoms of religious practices granted under the new government. In an encouraging sign, Chamorro's political advisors met with evangelical leaders prior to elections, promising "freedom of worship and thought."

Ignacio Hernandez, general director of the Nicaraguan Bible Society, said Chamorro advisers met with leaders of eight to 10 evangelical groups about two months before the elections, according to Christianity Today. Some church leaders were concerned that Chamorro's government might take reprisals against evangelicals because of close ties of certain evangelical leaders with the Sandinista government.

However, Hernandez said that leaders came away from the meeting satisfied that freedom of worship for Protestants would be honored.

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

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China teachers report few work status changes

HONG KONG (BP) — Southern Baptist teachers in China report working relationships with school officials, co-workers and students have changed little despite recent reports of tightening controls on foreign teachers.

Some press reports have said Chinese government authorities discourage informal contact with foreigners. Officials are said to require that Chinese sign in before each visit to a foreigner's apartment and later write a report about the visit.

A number of Cooperative Services International teachers working in China said they are aware of the recent reports but have not yet seen changes in their working status or in local attitudes toward them.

Cooperative Services International, the Southern Baptist aid organization, sponsors 43 English teachers at colleges and universities in China and hopes to double that number in the next school year.

"In our school there isn't any signing in to see the foreigners. We just pop in for a visit at (Chinese) apartments, and they come and see us," said Timothy Little, a CSI teacher from Kansas City, Mo. Little and his wife, Linda, teach English at Dali Medical College in Xiaguan.

The desire among Chinese to learn English has increased, Little said:

"There's a tremendous push to study English now, especially in the lower grades. Everyone is learning English."

Ina Winstead, a CSI teacher at the Shanghai Institute of Mechanical Engineering, said she sees no change in relating to students. However, the school has tightened some of its procedures, she said, including a requirement for more written reports from teachers concerning classes and grading. Mrs. Winstead and her husband, Ron, are from St. Peters, Mo.

Jana Clayton of Longmont, Colo., said she sees a more somber attitude among Chinese students but added that her relationships with students and friends are the same. Clayton now teaches English at Beijing Second Foreign Language Institute after attending the school last year as a CSI-sponsored student of Chinese language.

"I still meet with the same people that I met with last year. We're still friends — that's all stayed the same," she said.

Charlie Wilson, CSI's educational coordinator in Hong Kong, said the latest reports should not affect CSI teachers.

"The quality of how we relate and the integrity of our work with each school should help us," he said. "If

we're sincere in trying to help China, then hopefully we will earn their respect, but we really have to instill in the teachers that come into this environment a healthy respect for the situation here."

Ken Locke of Arkadelphia, Ark., a teacher at Guangxi University in Nanning, said that because he resists commenting on the current political situation in China, he can speak more freely about his Christian faith.

"We express the point of view that the Chinese must solve China's problems," he said. "Whatever the outcome of the government and whatever the changes might be, there will be a need for educated people. We can help the most by furthering the cause of education."

Church attendance in Shanghai remains strong, Mrs. Winstead also said.

"We haven't been in a church that has less than 1,000 people in a worship service. And most of them have from two to four services every Sunday," she said. The Winsteds have visited eight churches in Shanghai. At least 13 churches meet in Shanghai, and they know of another 11 in the suburbs. Some churches have from 3,000 to 4,000 people of all ages attending, she said. Many Christians also meet in homes in the area.



Superdome awaits flood of Baptists

CONVENTION SITE: Thousands of Southern Baptists from across the country will converge on the Louisiana Superdome in New Orleans June 12-14 for the Southern Baptist Convention annual meeting. (BP photo courtesy Greater New Orleans Tourist and Convention Commission)

Editorials . . . by Don McGregor

In the hands of the people

Revolution, in almost every instance, is an effort to put power in the hands of the people. Usually those who initiate the revolutions have seen circumstances that needed changing and have gone about their appointed business in an effort to bring about those changes. Problems arise when they don't know how or are reluctant to give up the power or are afraid to trust the people.

The Southern Baptist Convention has been through a revolution. Perhaps there were circumstances that needed changing. There is never going to be a time when everyone will agree on what those circumstances were or might have been, if any.

We have been through the revolution, and circumstances have changed. For better or for worse, we are different. The revolution is over. The new forces are in firm control, but they are reluctant to turn the convention over to the people.

Are they reluctant to give up con-

trol, or do they not trust the people?

They say that the people are in charge, but it is not so. The fact is that the convention at this time is being run by a small group of people. Actually, the inner circle of power is not more than a dozen people, and that inner circle is led by one man.

That one person could be in firm control of Southern Baptist life is a condition completely opposite to what the circumstances should be.

Fifteen years ago a double handful of people dominated the convention. Now it is just a handful.

The stated aim of the revolution was to turn the convention over to the people. The revolution is over. It is time to do so.

The die is cast for this year. We have two candidates already announced who will be a part of the election process at the convention in New Orleans.

They don't have to be the only ones nominated, however. Let's have other

nominations. It would be good for us to have half a dozen nominees, whether they have a chance of winning or not.

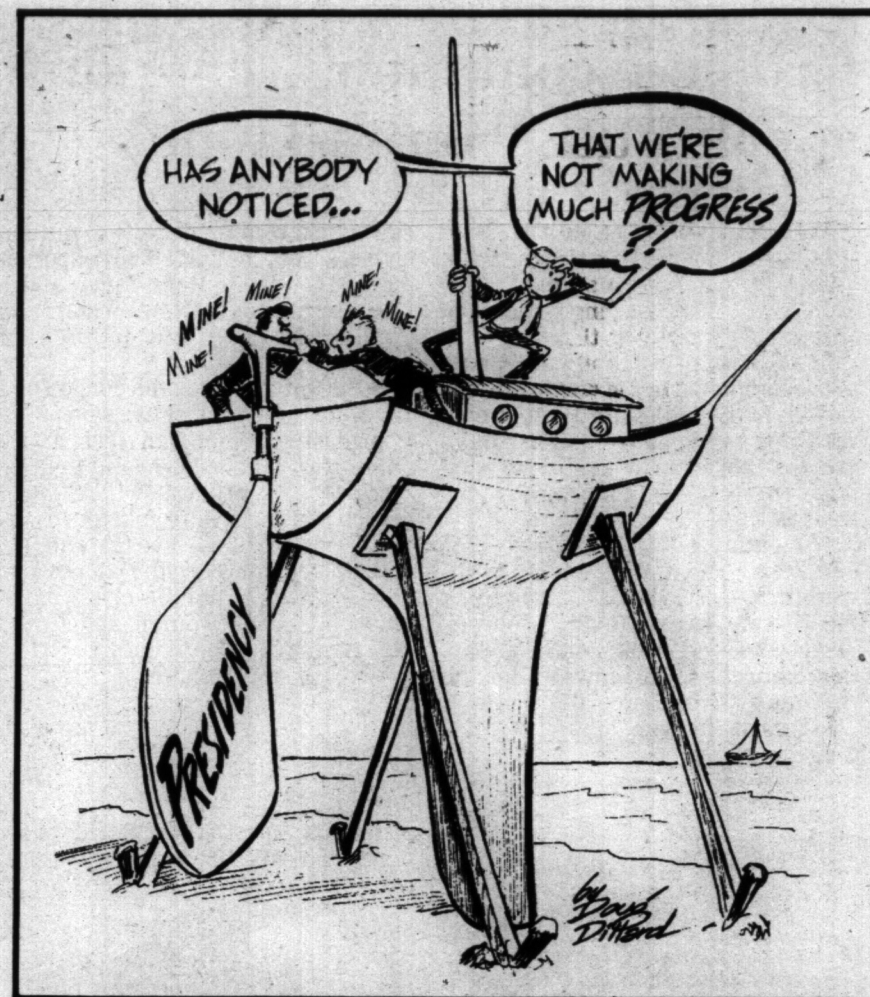
And let this be the last time that we have "parties" making nominations ahead of time. Now is the time to trust the people to make proper decisions when convention time comes.

The revolution is over. The time has come for free elections.

Homer Lindsey Jr., pastor of First Church, Jacksonville, Fla., recently enunciated the fear of trusting the people when he told those gathered for the "party" caucus at his church that if they didn't want the "liberals" to take over the convention, they had better get to New Orleans and vote.

There are no "liberals," but that statement illustrates to what lengths we will go. Let's pray that we won't need another revolution in order to change the circumstances of the one we've just had.

Let's trust the people.



Guest opinion

Ordination and its implications

The historic Baptist view

By Wes Ellis

Comments in "letters to the editor" of newspapers and magazines reveal that many Baptists are not acquainted with the doctrinal stance on Christian ordination taken by our forefathers, who might be appalled at some of the positions of their spiritual descendants today. Five general statements summarize what I consider to be the historic Baptist contribution on the subject:

First, ordination is a public affirmation that the person ordained has been called and gifted by the Lord for a certain task or ministry. Second, it is a commissioning to do the task to which the Lord has called. Third, it is accompanied by prayer and is a pledge of prayer support. Fourth, ordination is the responsibility of the local church or group of churches. And fifth, while it does affirm the spiritual gifts of members and sets them apart for service, it has no validity and conveys no authority beyond the local church.

Traditionally, Baptists have rejected the function of ordination as elevating persons to a "clergy" class, an idea which has its roots in the Roman Catholic view that Christians are in either of two general classes: the "laity" — or common people — and the "clergy" — or "holy men." In that concept, only the "clergy" are qualified to draw near to God and to handle the "holy things" such as the Lord's Supper. Baptists, however, believe that all believers are priests and that differences are in roles, not status. And any member of a Baptist church may serve the Lord's Supper or baptize if authorized by the local church to do so. Historically, we have believed that!

The New Testament supports this view. Ordination, or "the laying on of hands," does not confer magical powers or elevate to a higher category of spirituality. Paul, in 1 Tim. 4:14, admonishes his friend not to "... neglect the spiritual gift within you, which was bestowed upon you through prophetic utterance with the laying on of hands by the presbytery" (NASB). "Presbytery" refers to "elders" who commissioned Timothy to his God-called ministry just as was done to the "Seven" in Acts 6 and to Saul and Barnabas in Acts 13. The "Spiritual Gift" was bestowed by the Lord, not the presbytery, and was not by means of the ceremony accompanying this (see also 2 Tim. 1:6).

In the New Testament pattern, people were ordained for specific tasks or ministries. For example, the Seven in Acts 6 were commissioned by the Jerusalem church to meet the needs of Hellenistic widows who were being neglected in a daily distribution of food. These Seven — historical forerunners of "deacons" — were certainly not "clergy" any more than the fishermen who were "apostles" were.

We can see this pattern operating in Baptist churches today. We rightly affirm, install, and commission (ordain) people for various vocational ministries such as pastoral and music. We also set persons aside for other local service such as that of deacons. Ordination services for vocational ministers and deacons are very solemn and memorable occasions. "Worker dedications" have the same functions and also include that of installation, but they are seldom as solemn and beautiful. We may not call them by the term, "ordinations," but

isn't that what they really are? Otherwise, they have no biblical precedent.

On a large scale, the "appointment services" conducted by our mission boards by which new missionaries are commissioned on behalf of the churches are, in the truest biblical sense, "ordinations."

Ordination by a local church naturally carries with it an implied commendation of such persons to other churches to which the Lord leads them. But the "credential" gives the person no authority over others and no "automatic" right to serve in that capacity. When the new church family senses the giftedness and call to certain areas of ministry and elects, installs, or welcomes the person for that ministry, in effect it "ordains" the person anew, which is only proper since ordination is the responsibility of the local church.

Viewed in this way, ordination takes on a much larger meaning and a more solemn character in our churches. It encompasses all persons who are chosen and consecrated to their tasks after the church has gone through processes of prayer and of careful evaluation and screening. It asserts a sense of the will of the Lord for the individuals and for the congregation. By ordination the local church commissions persons to fulfill the will of God with the blessing of the congregation and of the Lord, and by it support and prayer are pledged.

All ministries therefore are sacred, not just those that appear to be the most prominent. This is thoroughly Baptist, and it is also thoroughly New Testament!

Wesley G. Ellis is pastor of Forest Hill Church in Germantown, Tenn.

Baptist Beliefs . . .

Repentance of Judas

By Herschel H. Hobbs

"Then Judas, which had betrayed Jesus, when he saw that he was condemned, repented himself." — Matthew 27:3

Judas repented and committed suicide. Peter repented, was forgiven, and rendered a life of service for Jesus. (While the word "repent" does not appear in Matthew 26:75, the fact is evident here and in his future life.) What is the difference? It is in the Greek verbs used for repent.

The word used of Judas is *metamelomai*. It simply means regret. But it involves no change of heart, mind, or conduct.

The New Testament word for true repentance is *metanoeo*. It is formed out of *meta*, about, and *nous*, mind. To the Greek, mind denoted the total per-

son. So *metanoeo* denotes a change of heart, mind, attitude, and the total direction of one's life. It is an about-face of one's total life.

One becomes a Christian through repentance and faith, which are inseparable graces. If you truly repent, you will believe in Jesus as your Savior. Throughout his life, the Christian repents of sins and is forgiven (1 John 1:9; 2:1).

In 2 Corinthians 7:10, Paul used both verbs. Literally "For the according to God sorrow (Godly sorrow) works repentance unto salvation not to be regretted. But the sorrow of the world works death." Judas experienced only worldly sorrow unto death. Peter experienced Godly sorrow unto life.

Herschel Hobbs is pastor emeritus of First Church, Oklahoma City.

Hymns Baptists sing . . .

"Leaning on the everlasting arms"

By William J. Reynolds

In 1887, Anthony J. Showalter, a young preacher and singing school teacher, was conducting a revival meeting in Hartselle, Ala. During the meeting Showalter learned that two men who had been in one of his recent singing schools had lost their wives.

In his desire to send a comforting word, he remembered the biblical promise, "The eternal God is thy refuge and underneath are the everlasting arms" (Deut. 33:27). In his mind, the simple lines of the refrain and the melody took shape.

Unable to complete the stanzas, he wrote to his friend, Elisha A. Hoffman, and asked him to write them.

Several weeks later, while Showalter was in a revival meeting at the Pine Long Methodist Church in Bartow County, northwest Georgia, Hoffman's letter with the stanzas arrived.

That evening in the revival service, Showalter sang the completed hymn for the first time, and, a short time

(Continued on page 7)

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Crosses, computers, coupons speak out: 'Here's Hope'

ATLANTA (BP) — Southern Baptists have employed everything from crosses to coupons to support their evangelistic efforts during nationwide simultaneous revivals this spring.

In addition to a nationwide media blitz coordinated by the Home Mission Board, individual state Baptist conventions and associations have created their own strategies for getting the message of the church to the masses.

The catalyst for this activity has been a six-week period of simultaneous revivals sponsored by the Home Mission Board. Between March 18 and April 29, Southern Baptist churches nationwide hosted revivals with the theme "Here's Hope. Jesus cares for you."

"Altar your future," said ad.

The Here's Hope theme was central to unique outreach efforts developed by Southern Baptists in Illinois, Indiana, Arizona and Virginia.

The Arizona Southern Baptist Convention worked with Apache and Central Baptist associations to place a two-page ad in "Yellow Pages To Go," an independent telephone directory that offers a "talking phone book."

The publisher offers advertisers space on a computerized system of recorded messages that readers can hear by calling a central number. After dialing the main number, callers enter a four-digit code to hear a specific message.

Arizona Baptists placed an ad with a headline that reads "Altar Your Future" followed by the Here's Hope logo. Callers may select from 15 pre-recorded messages on topics such as "Does God really care about me?" or "How do I become a Christian?" Other selections allow callers to hear messages placed by individual churches in their area.

"The response has been overwhelming," said state evangelism director Nathan Pillow. "We've had a lot of response to the question 'Does God really care about me?' There are a lot of lonely people out there."

During March, before the directories had been distributed throughout the metropolitan Phoenix area, the Baptist numbers received 824 calls. Pillow anticipates receiving 1,000 calls per month once the directory is completely distributed.

Virginia Baptists also took a high-tech approach to Here's Hope publicity by placing a coupon in a commer-

cial packet mailed to 1.4 million homes across the state. The coupon offered a toll-free "Hope Line" and a free Here's Hope New Testament. Similar ads were placed in local newspapers.

In the initial weeks, the coupon and ads generated 400 calls, said state evangelism director Dan Agee. Every name was taken down and sent to associational offices, where local church members were enlisted to personally deliver the New Testaments.

Volunteers manning the phones also were trained to handle crisis calls. When a Korean woman called and said she had been attempting suicide, the volunteers dispatched a Korean pastor and layperson who arrived at the caller's home within 30 minutes.

Illinois and Indiana Baptists took a simpler approach. They carried a wooden cross.

Indiana Baptists carried their 10-foot cross more than 300 miles, from one corner of the state to the other.

Volunteers carried the cross in a relay along major highways and city streets for 16 days, generating publicity everywhere they went. Local newspapers carried front-page articles and photographs, some with a complete listing of churches that were holding revivals. The story was picked up by the Associated Press and USA Today.

Seven carried a cross six days.

"This was probably the one best thing we've done in preparation for the Here's Hope revivals," said Alvin Reid, associate director of evangelism for Indiana Baptists. "It went far better than we ever dreamed."

One associational director of missions interviewed for television was able to give a testimony about how Jesus Christ had changed his life, Reid said.

In Illinois, seven Southern Baptists carried a wooden cross for six days, from Marion to the state capitol steps in Springfield. Their goal was to call young people to participate in Here's Hope revivals across the state.

"This was definitely not to call attention to ourselves but to Christ and the work he did on the cross for all mankind," said Mike Copen, evangelism services consultant for Illinois Baptists. Along the journey, the seven-member team held youth rallies at five sites.

Mississippi Baptists give \$1.5 million in April

Mississippi Baptists gave nearly \$1.5 million through the Cooperative Program in April, according to an announcement by Bill Causey, executive director-treasurer of the Mississippi Baptist Convention Board.

Funds channeled for missions and Christian education total \$6,797,365 for the first four months of 1990, a \$732,971 increase over the same period in 1989.

April 1989 gifts totaled \$1,252,219, or \$196,812 less than this April's amount.

The pro rata amount budget for January through April would be \$6,527,043. That is the amount of giv-

ing over four months if the total budget were divided into 12 equal parts.

This means that giving thus far is \$270,321 over the pro rata amount.

The 1990 Cooperative Program budget for Mississippi is \$19,581,130.

The Cooperative Program is the Southern Baptist system of voluntary, unified giving which funds such endeavors as home and foreign missions and six seminaries. Just over two-thirds of the gifts remain in Mississippi for Mississippi Baptist programs.

The Second Front Page

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Roy Honeycutt reassures students at Southern

LOUISVILLE, Ky. (BP) — Southern Baptist Theological Seminary President Roy L. Honeycutt promised the school's students their education will not be disrupted by actions adopted by a new "conservative" majority on the seminary's board of trustees.

"The nature of the playing field was changed this week, but the game of theological education is still on at Southern Seminary," Honeycutt told about 800 students at a forum held April 23, one day after the annual meeting of the seminary's trustees in Louisville, Ky.

"I want to assure you that there is not a student here who will not continue to get the same quality and excellence in your education that you have received to this point," he said.

The April 23-25 trustee meeting sent tremors through the seminary community after "conservatives" moved swiftly to gain control of the 63-member board. With a working majority of at least eight votes, "conservatives" swept three of the board's four trustees offices, successfully challenged three of four re-elections to the board's executive committee, and blocked three interim appointments to the board. Trustees also adopted a pro-life statement on abortion, approved statements critical of two professors, and established a policy allowing students to tape record any class.

Honeycutt said the new "conservative" majority controlled "every substantive issue they wanted to control" at the board meeting and noted, "I don't think that will change." The 63-year-old president, however, underscored the seminary's commitment to "quality theological education."

In responding to students' questions, Honeycutt cautioned against "a panic reaction on your part or (on the part of) faculty or staff to a change in the dynamics of the board. We have got to keep calm, go on with our work, and keep the focus on quality theological education for you as a student. That's why the institution is here."

Institutions, he emphasized, change slowly: "Institutions have personalities just like we do as individuals, and there is something about an institution that somehow survives all kinds of illnesses and difficulties and keeps its faith and goes on."

Rather than be anxious about their own education, students should "invest your worry in what will be here in the 21st century," he said.

Honeycutt said he is convinced the faculty remains dedicated to providing sound theological education.

"I believe this faculty is as much committed to quality as they were before this week," he stressed, adding that "we are as much committed to inclusiveness as we ever were."

Honeycutt referred to trustee ac-

tions regarding Christian ethics professor Paul Simmons and church history professor E. Glenn Hinson as "perhaps the most serious matters coming out of the (board) meeting."

In executive session, trustees asked Honeycutt to express to Simmons their disapproval of "the harm done this seminary" by Simmons' public activities related to abortion, adding that "his continued activities in this area may be considered sufficient grounds for dismissal." Simmons' public statements on abortion rights have drawn increasing criticism in recent years from pro-life advocates.

The board also voted to express "deep concern" to Hinson for "intemperate comments about 'controversial' issues which negatively affect the public perceptions of Southern Seminary." In addition to concerns about Hinson's criticism of conservative leaders in the denomination's 11-year-old controversy, trustees also cited his advocacy of shifting distribution of funds to denominational boards and agencies away from the national Cooperative Program to state conventions.

Honeycutt described the action regarding class tape recordings as "most unfortunate." He said some classes involve "intimate kinds of

discussions" that "you don't want taped and played back five years later."

He said he hoped trustees will "see the wisdom" of rescinding or modifying the policy "so we can exempt some areas."

Honeycutt said he doubts trustees will revive a motion to interpret the Abstract of Principles, the seminary's governing doctrinal statement, according to later writings of one of the Abstract's authors. A motion from first-year trustee Jerry Johnson of Aurora, Colo., would have interpreted the statement's section on the inspiration of Scripture in light of an 1888 book by Basil Manly Jr., one of the seminary's four original faculty members. The trustees' decision to postpone the motion indefinitely "signals they were not willing to go down that road," Honeycutt said.

Honeycutt cautioned against a student letter writing campaign to seminary trustees. "Don't throw down the gauntlet to the board of trustees," he said. "That's my plea."

Instead, he encouraged students to respond in ways that focus on trustees' responsibility for policy making rather than inviting "direct involvement" in the operation of the seminary.

Teacher shortage threatens CSI work in China

HONG KONG (BP) — Slow response to requests for teachers in China threatens to curtail Southern Baptist work in that country, according to officials with Cooperative Services International, a Southern Baptist aid organization.

Only 17 Southern Baptists applied to teach in China beginning in the fall under CSI sponsorship. The organization earlier requested 86 teachers, hoping to expand its work from the 57 Southern Baptists now teaching in China.

"The only thing that's saving the program is the 30 teachers who have agreed to stay over for another year," said Jack Shelby, CSI's Hong Kong-based administrator. "We will have to concentrate only on the schools where we have established relationships and will not be able to expand our program at all this year."

"Even in schools where we have teachers and established relationships, the number of teachers for each school will be drastically reduced."

Other Christian organizations working in China apparently are facing similar problems in finding personnel. Officials cite two main factors in the downturn of foreign volunteers: reaction to last June's crackdown on student protests in Beijing's

Tiananmen Square and an upsurge of interest in Eastern Europe as that region opens up.

"English teachers applying in large numbers for teaching posts in Eastern Europe are apparently taking the edge off interest in China," Shelby said. "Also, many people are still afraid to come to China. Still others believe it's wrong to help China at this time."

The opposite problem exists with CSI's short-term summer linguistics program in China: more volunteers have applied than have been requested for teaching positions in Chinese colleges and universities. Several Chinese schools that had planned summer linguistic projects and invited teachers have recently canceled those programs because of economic austerity measures.

"Those measures were already in effect before Tiananmen ever happened," explained Shelby. "But colleges are just now feeling the crunch. They're looking for every nonessential item to cut."

Still, CSI plans to place 60 Southern Baptist volunteers in several Chinese universities this summer. Eight teams are scheduled to go in early July for six weeks. The personnel will train

(Continued on page 9)

BJCPA funding rationale:

Some reasons for the Southern Baptist Convention 1990-1991 Budget Allocation to support religious liberty and separation of church and state

I. General

(a) The 1990-1991 Budget includes a basic change in the way we approach the programming and funding of the issue of religious liberty and separation of church and state. This has been under study for several years. The Executive Committee believes that a proper conclusion has been reached and that a full explanation of our decision should be made.

The Executive Committee carefully and meticulously studies each budget request and prayerfully reaches its collective conclusion. We are grateful for the confidence which the SBC has placed in our budgeting process. We can find no example where the SBC has not followed the recommendation of the Executive Committee as to the SBC Budget during the last 50 years. The budget procedure is complicated and painful. It is complicated in that there are many conflicting needs for the funds that God has entrusted to Southern Baptists and painful in that there is never enough available to meet all of the needs.

(b) The total funds appropriated for religious liberty and separation of church and state issues in the 1990-1991 SBC Budget is the same amount as that in the 1989-1990 Budget plus 1.89 percent. This is the same as the increase for the total budget and for almost every other entity included in the budget.

(c) The Executive Committee wishes neither to take away from missions and evangelism nor to retreat from our historic support of religious liberty and separation of church and state. We strongly support both. By giving the same percentage increase in all areas, we demonstrate our commitment to each.

(d) We, the members of the Executive Committee, present the 1990-1991 Budget not as perfect, but rather as the best possible under the circumstances for the accomplishment of our task of reaching our world for the Lord Jesus Christ.

(e) This proposed budget funds three approaches to religious liberty and separation of church and state: the BJC, the PAC, and the CLC. This provides for plurality and diversity in our approach and an opportunity for each Southern Baptist's views to be presented by at least one of these groups.

(f) We call upon all Southern Baptists to support the Cooperative Program even more generously so that even more can be done in the future to glorify our Lord Jesus.

II The appropriation to the Baptist Joint Committee on Public Affairs (BJC)

(a) The amount appropriated is sufficient to maintain our 18 voting members on the Baptist Joint Committee in keeping with their present bylaws.

(b) The Southern Baptist contribution as set forth in the 1990-1991 Budget will be far more than that of any other member denomination and almost equal to the combined total requested gifts from all other member denominations for such year. The BJC has obtained additional funds from Southern Baptist sources which, when

added to the 1990-91 Southern Baptist Convention Budget allocation, will cause the funds from Southern Baptist sources to exceed substantially the total amount requested from all other member denominations.

(c) The 1990-1991 Southern Baptist Convention Budget allocation exceeds the total amount given by all other member denominations to BJC for the last completed budget year, 1988-1989.

(d) The Baptist Press Washington office has been operated from the Baptist Joint Committee office. Over \$150,000 per year has been requested by the BJC in recent years for the operation of Baptist Press and certain other information services. Another \$146,700 is requested this year for the BJC publication *Report from the Capitol* and certain denominational services. The Executive Committee strongly feels that the Baptist Press Washington office should be with a Southern Baptist Convention agency. Thus \$155,500 of the \$293,728 additional funds given to the CLC is to allow the CLC office to house and operate the Baptist Press Washington office.

(e) The remaining \$138,228 allocated to the CLC includes \$16,963 which is a 1.89 percent increase from its last year's budget. This is the same increase granted to almost all other Southern Baptist entities. The additional \$121,265 is a very minimal amount to allow the CLC to undertake its new assignment as an agency which speaks to religious liberty and separation of church and state issues.

(f) The American Baptist Churches, USA contributed \$21,817 to the BJC in 1985-86 while having a \$163,620 budget for its own Washington office. In 1988-1989, the American Baptist Churches, USA contributed \$29,784 to the BJC while having a budget for their own Washington office. The American Baptist Churches, USA also contribute to the National Council of Churches and thus help support its Washington office. The American Baptist Churches, USA has not been attacked by BJC personnel for maintaining this triple representation arrangement in Washington.

(g) The BJC is not listed as a Southern Baptist Convention agency under Bylaw 15. Under Bylaw 26, only a Southern Baptist Convention agency is authorized to have a program statement. Therefore, the BJC cannot have a Southern Baptist Convention Program Statement.

(h) Problems with the BJC have caused much trouble among Southern Baptists with strong feelings both pro and con. Three separate studies have been undertaken by the Executive Committee in recent years. Although great concerns about the BJC have been expressed to its staff, changes have not been made which have lessened the conflict.

(1) The study in 1987 recommended that the BJC "seek increased financial participation from other member bodies." From 1985-1986 through 1988-1989, the other eight member denominations have increased their actual giving only from \$42,307 to \$49,909 for an increase of only \$7,602.

(2) It was found in 1987, "that there are a number of Baptist bodies not involved with the BJC and encouraged the BJC 'to pursue the most effective participation of other Baptist bodies.' Since that recommendation, none of the other Baptist bodies in the United States has joined the BJC.

(i) In addition to the foregoing, there are various problems with the BJC, some of which are as follows:

(1) Personnel of the BJC have demonstrated that they are out of the mainstream of the Southern Baptist

Convention. The assistant director of the BJC recently resigned to be the top paid employee of the Southern Baptist Alliance. He, himself, stated that "Convention centrists meanwhile view the organization (the Alliance) as left wing extremists." Another former staff member of the BJC has resigned to go to a top paid position with the Alliance. The Alliance supports the BJC as one of its major projects.

(2) The Executive Director of the BJC served as a member of the Board of Directors of People for the American Way (PAW), a group initially financed by a grant of \$40,000 from The Playboy Foundation. This was twice as large as any other gift made by the Playboy Foundation in 1983. Norman Lear, the producer of TV programs ridiculing traditional values and the recipient of a gay rights political action committee award in 1982, has been a prime promoter of this group. This group has attacked the teaching of creation science in schools and taken many positions opposed by resolutions of the Southern Baptist Convention. Although the Executive Director declined re-election to its Board of Directors in 1984, because of Southern Baptist pressure, he then said that he was still a member of the organization. His ideological compatibility with this organization shows how far he is from the mainstream of Southern Baptists.

In 1982, he made a fund-raising appeal for PAW on a 28 minute tape, sold and rented by PAW. This tape vehemently attacked two former presidents of the Southern Baptist Convention and one of its major churches. In spite of repeated requests to have the endorsement removed from the tape, it was still circulated with the endorsement until 1988.

(3) The BJC has not followed the best interests of Southern Baptists on a number of legislative matters:

(a) In 1988, the BJC supported the Civil Rights Restoration Act (also known as the Grove City Bill) which was opposed by the PAC and Resolution 12 adopted by the Southern Baptist Convention in 1988. Enactment of this legislation creates a serious threat to the religious liberty of our Southern Baptist Convention institutions. No effort was made by the BJC staff to alert Southern Baptists to its dangers, and the BJC actually distributed a most misleading fact sheet to members of Congress which led some to believe that Southern Baptists were supporting this legislation. There is no religious tenets' exemption in the Act.

(b) The BJC refused to support a resolution specifically endorsing the Armstrong Amendment which gave District of Columbia religious institutions the freedom not to fund homosexual groups on school campuses.

(c) The BJC refused to consider a resolution opposing the use of tax dollars to fund pornographic, homosexual, and anti-Christian "art."

(4) Although in past years the Southern Baptist Convention has provided up to 90 percent of the support to the BJC from member denominations (according to the Executive Committee's 1987 study), there has been a notable lack of accountability to the Southern Baptist Convention members of the BJC and to the Southern Baptist Convention. In October 1987, the PAC members voted 13 to 0 for the following motion:

"That we express to the BJCPA our dismay of the unwillingness of the BJCPA Executive Committee and staff to provide requested information

The following statement explaining a rationale for proposing a Southern Baptist Budget that would leave only \$50,000 going to the Baptist Joint Committee on Public Affairs instead of one that would provide almost \$400,000 was written by the SBC Executive Committee officers and adopted by a majority of the committee after the budget vote was taken. A minority report from a differing perspective is shown on the following page.

with the greatest possible dispatch. Further, we request the SBC Executive Committee to make available all information they have in file related to the request.

Further, we request the staff of the BJCPA to meet with the PAC Staff Evaluation Committee if requested to do so. We invite the staff of the BJCPA to meet with our Evaluation Committee Wednesday, October 7 and Thursday, October 8."

The request items were not provided.

(5) Although it has been claimed that the BJC did not take a position on abortion, in 1983, its executive director said: "The complex issue of abortion is reduced to the simple cry of 'infanticide' by Mr. Reagan, who would redress 'a great national wrong' in the name of civil religion, making it virtually impossible for mothers to make their own decisions in this very private, very religious matter."

Earlier, the Fort Worth Star Telegram, referring to the same individual, stated: "... he was disappointed over the opposition to use the public funds for abortion" in a resolution adopted by the Baptist General Convention of Texas.

(6) Unfortunate, excessively confrontational, unloving, and inflammatory language has been used by certain of the staff of the BJC. This can be detailed as required.

(7) The BJC filed a brief with the United States Supreme Court alleging that the 1981 Adolescent Family Life Act violates the First Amendment ban on establishment of religion. It claimed the teaching of chastity and sexual abstinence before marriage was the teaching of a religious belief. Therefore, the BJC argued that federal money should not be used to promote the teaching of sexual abstinence before marriage.

The foregoing are examples of problems and by no means an exhaustive list of the problems with the BJC.

III. The appropriation to the Public Affairs Committee (PAC)

(a) The Southern Baptist Convention, in 1987, by an almost unanimous vote, adopted an amendment to Bylaw 18, of the Southern Baptist Convention, which reads in pertinent part as follows:

"The 18 voting members of the committee shall also be the representatives of the Southern Baptist Convention who serve on the Baptist Joint Committee on Public Affairs. The committee shall work with the Baptist Joint Committee on Public Affairs, but shall also function as a separate committee serving the Southern Baptist Convention."

This overwhelming vote of the Convention gave the PAC the instruction, authority, and the right to operate as a separate entity.

(b) The 18 members of the PAC should attend its annual meeting along with that of the BJC. A substantial part of the \$23,704 authorized in the 1989-1990 SBC Budget is required for such meetings. Very little money remains for their other activities. The Convention has told the PAC to function but has not provided it with sufficient money to do so effectively.

(c) An excellent publication was produced last year by the PAC through the self-sacrificing work of its members. Money is needed to pay for its future printing, publication and distribution.

(d) Members of the PAC have attended budget meetings, Executive Committee sessions, planning meetings and engaged in other activities essential to the PAC at their own expense. They should not be forced

to sacrifice personally in order to fulfill functions which the Convention has directed them to perform.

(e) Believing that the Cooperative Program should be the focal point of financing all SBC activities, the members of the PAC have not engaged in fund-raising outside the Cooperative Program and have voluntarily borne expenses personally rather than circumvent the budgeting processes of the Cooperative Program.

(f) The allocation of \$96,600 of the funds which Southern Baptists have been appropriating for religious liberty and separation of church and state issues will be well spent by the PAC and is a minimum amount necessary for it to fulfill the responsibility given to it by the Southern Baptist Convention.

IV. The Appropriation to the Christian Life Commission (CLC)

(a) The CLC should have the authority to exercise a religious liberty advocacy position for the Southern Baptist Convention and not the religious liberty advocacy position. The revised Program Statement for the CLC provides for this.

(b) The CLC has been limited in its advocacy of certain moral concerns of the Southern Baptist Convention because many moral issues have a religious liberty aspect. Personnel of the CLC have been forced to limit their arguments before governmental entities until now because of their desire to abide strictly by the limitations of their Program Statement.

(c) In 1987, the Southern Baptist Convention urged the CLC to open an office in Washington, DC. This has now been done. This presence of the CLC in Washington has allowed the CLC to represent the Southern Baptist Convention more adequately on moral issues and created a presence from which the CLC can exercise a religious liberty function. Sufficient funding to operate a full Washington office was not contained in the 1989-1990 SBC Budget. The 1990-1991 Budget does contain funds to assist the CLC in doing that which the Convention has directed it to do.

(d) Being exclusively Southern Baptist, the CLC would be a proper agency from which the Baptist Press could be operated in Washington. The CLC has expressed a willingness to work with the Baptist Press in providing its Washington office. Such an arrangement would be in the best interest of the Southern Baptist Convention.

(e) The appropriation in the 1990-1991 SBC Budget is adequate to meet the basic needs of fulfilling the appropriate functions of the CLC.

(f) By properly funding the CLC Washington office, the Southern Baptist Convention will be doing only that which the American Baptist Churches, USA has been doing for years.

CONCLUSIONS

No budget or any other effort of man is perfect. However, we, the Executive Committee of the Southern Baptist Convention, believe that the budget allocations contained in the recommended 1990-1991 Budget are in the best interests of the Southern Baptist Convention and the cause of reaching our world for Jesus Christ. This budget provides effectively for the best support possible of our traditional Southern Baptist position on religious liberty and separation of church and state without taking away from the support of missions and evangelism. This approach is a much better way.

A minority report

Thursday, May 10, 1990

BAPTIST RECORD PAGE 5

A minority report that differs from the statement that was written by the SBC Executive Committee officers and that was adopted by a majority of the Executive Committee is shown below. The 16 signers of this report

did not accept the majority report on the previous page. SBC President Jerry Vines ruled out portions of the minority report, and those portions ruled out are shown as shaded.

Minority Report

General

This minority report is presented as a means of giving more information to Southern Baptists regarding the process by which the 1990-91 Cooperative Program Allocation Budget being recommended to the SBC in New Orleans was developed. At issue is the continuation of meaningful support of the BJCPA. Although this issue arises in the context of the budget, it does not affect the total budget, only the distribution of funds within the budget.

For the first time, the voting majority of the Executive Committee is presenting a budget that supports three voices to speak for Southern Baptists on religious liberty issues. This was a difficult conclusion even for the majority as evidenced by the committee actions. A motion to reduce the major portion of the proposed funding of PAC was lost by the tie vote. Later, the committee voted to reconsider the budget, and subsequently amended the allocations to the three Washington voices. The fact that the majority of the committee agreed to permit the publication of a minority report further indicates that this issue should be decided by the Southern Baptist Convention and not by the vote of the Executive Committee by the way of a recommended budget.

It is unfortunate, but true, that the official status of the document titled, "Some Reasons for the Southern Baptist Convention 1990-91 Budget Allocation to Support Religious Liberty and Separation of Church and State," is questionable. It is our understanding that the Minutes of the SBC Executive Committee will show only that the body voted to put the document in the Minutes along with the action to approve the 1990-91 budget. A further interpretation by some would indicate that the intent was for the document to be approved as the rationale for the 1990-91 budget in which the allocation for the BJCPA was reduced and that amount added to the allocations to the PAC and the CLC. This report will show why we believe that a response is needed.

Responses

Whatever the official status of the document, its wide circulation made it incumbent upon the minority to respond for several reasons.

1. The officers of the SBC Executive Committee acknowledge that they are the authors of the document. It, therefore, does not represent the views of many, specifically the one third of the members voting to oppose its publication. Thirty-nine voted for publication, 20 voted against publication, leaving 18 members either absent or abstaining. We believe a document so prepared, and received with such mixed feelings obviously lacks in balance.

2. The minority response is also dictated because of the unusual (if not unprecedented) procedure of publishing after the fact, a rationale for an action by the Executive Committee. The usual procedure is to furnish "background material" to the appropriate sub-committee and then to the full committee prior to consideration and action.

The document was not used in either of those ways. Although two of the three committee officers, and all three of the sub-committee chairmen, were present and took an active part

in the January meeting of the Program and Budget Subcommittee, the document was not presented there. Although it was in hand at the opening of the Executive Committee meeting February 19, it was not distributed then, nor at the meeting of the Program and Budget Subcommittee the next morning. When the Executive Committee reconvened in plenary session at 4:00 p.m. on February 20, the document was on our desks. The only reference to the document during the lengthy process of debate and action on the budget was a question regarding its origin. That question was answered after the budget was adopted. It is not accurate, therefore, to say that the document provides the rationale for the decision made in the committee regarding the 1990-91 budget. The document may indeed reveal the rationale for some. It is not accurate, however, to indicate that the document itself was instrumental in the decision made, or that it represents a balanced view of how Southern Baptists should support those entities representing us in the matters of "Religious Liberty and Separation of Church and State."

3. The minority report is (further) required in order to clarify the matter of how Southern Baptists are represented in Washington, D.C. with regard to religious liberty and separation of church and state. All members of the minority do not necessarily agree with all the actions taken by the BJCPA or by its director. All members of the minority do agree that the BJCPA has not been treated fairly in the document. No credit is given for their significant accomplishments for more than 50 years. There is a lack of appreciation regarding the justifiable proportionate support given by Southern Baptists. Being the largest of the Baptist bodies we should expect to carry the largest responsibility. "To whom much is given shall much be required."

The specific statements contained in the statement of the majority are better answered by those directly involved i.e., BJC, PAC, CLC. This minority report, designed to help the messengers determine the issues and the facts, now focuses its attention on the 53 years of services by the BJC and its assistance to the Southern Baptist Convention.

The recognized work of the BJCPA has included the following:

a. Liaison with the State Department Concerning Religious Freedom Overseas

Influential in gaining the release of hundreds of prisoners of conscience in Eastern Europe and the Soviet Union.

b. Relationship to Other Baptist Bodies

Southern Baptists cooperating with nine other Baptist groups representing over 23 million Baptists of diverse ethnic and geographical background have proven to be most influential. A Washington correspondent commented that if Southern Baptists were to separate from the BJCPA, it "would weaken the Southern Baptist voice, because to speak alone in the city is not to be heard."

c. Filings with Courts

Over 50 Friend-of-Court briefs have been filed in the U.S. Supreme Court and other courts presenting the BJC view of First Amendment issues.

d. Government Relations

Dealing with public officials in legislative and judicial branches of

government relating to religious liberty and non-establishment of religion.

e. Equal Access
To permit secondary school students to engage in student-conducted religious activities. The BJC is acknowledged in Washington as the leader in obtaining passage and implementation of this legislation.

f. Rights of Overseas Missionaries
Worked to avoid double taxation and assure opportunity to vote in federal elections.

g. Transmittal of SBC Resolutions
To the designated governmental officials and agencies on such subjects as "voluntary prayer," "taxing unrelated business enterprises," and "children's rights."

h. Testimony
Before House and Senate committee and administrative regulatory bodies.

i. Legislation Concerning Pensions
Worked with the Annuity Board to avoid taxation and prevent governmental interference in ministers and denominational employees pension plans.

j. Ministers Housing Deduction
Worked to restore clergyman tax exempt housing.

k. IRS Use of Integrated Auxiliaries
Successfully resisted governmental definition of what is religious in denominational activities by the IRS limited definition of "integrated auxiliaries." This resulted in an ad hoc committee of 17 religious bodies to review the definition of church in the U.S. Tax Code.

l. Ad Hoc Committee from the Religious Community

Works with the IRS to promote better relations between the religious community and the IRS and to engage in constructive dialogue about issues of mutual concern. This committee is chaired by the BJC counsel. Meets upon call of the IRS and/or the committee.

BJC has, because of limited personnel and funds, had to prioritize the issues that it supports, thus omitting some important issues for others to espouse. This has of necessity offended some and pleased others. The priorities of the BJC are and can be changed along with the times within the broad principles of the First Amendment.

4. The minority desires to contribute to the spiritual and financial harmony of the convention. We applaud the willingness of those represented in the InterAgency Council to recommend a budgeting procedure which impacts their own programming in order for the convention to stabilize its basic, advance and capitol funding budgets. We believe an extreme reduction in the BJCPA allocation can only contribute to division and confrontation.

Conclusion

This minority report has not sought to criticize or defend anyone. It has sought to offer information. Hopefully, that will contribute to balance, and help Southern Baptists make wise budgetary decisions which directly impact the entities representing us. The names of those preparing the minority report appear below. We acknowledge the gracious spirit of the majority in voting to have this minority report published with the "Some Reasons..." document.

We believe that there is a better

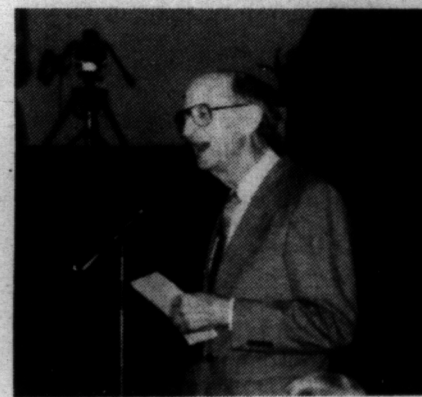
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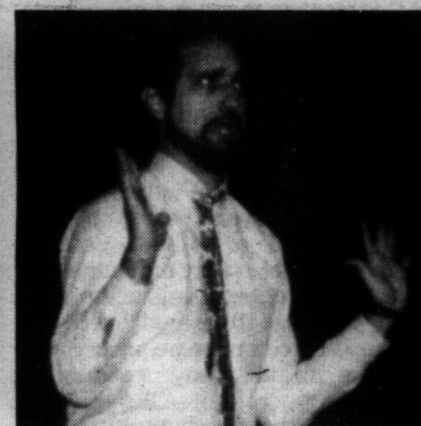
"Reflections" choir sings — Photos by Nicholas and Larrimore



Ethel McKeithen, right, talks with James and Wilda Fancher.



One of the speakers for "Ah, Those Memories" was Gordon Sansing.



Rich Malone performs.

Senior adults rally in Jackson

Senior adults from Hinds-Madison Association and surrounding areas, more than 600 of them, heard Horace Kerr describe a senior adult as he delivered the keynote speech at a Reflections Rally '90 for senior adults last week at First Church, Jackson.

Kerr told the seniors, "A senior adult is a person who is experiencing the development plan that God has for his creation."

Kerr's was the closing address at a meeting that began before lunch and went through the day until mid-afternoon, with lunch being included.

The speaker noted that senior adults are made in God's image the same as they were in younger years, and maybe a bit more so.

He said, "You have been looking on the face of God for a longer time than those of younger years, so you look more like God."

Registration for the rally was 667. Almost half of the number made up the Reflections Choir that sang several numbers. Joe Chapman, senior adult coordinator for Hinds-Madison Association, was the director of the choir, which represented several churches.

Ethel McKeithen, retired Mississippi Woman's Missionary Union consultant, narrated Reflections Rally. As she directed the rally program, she spoke of special memories, of old songs that remind of earlier days, and of the senior adult choirs. She paid tribute to Irene Martin, who was the pianist for the rally, and Dot Pray, who was the organist, for their many years of musical accompaniment at senior adult meetings at Gulfshore and at Ridgcrest.

In a feature titled "Ah, Those Memories," she called on several additional speakers for reflections, including Al and Imogene Brown, Almeda Kaupp, Don McGregor, James Fancher, Gordon Sansing, Levon Moore, Arland Eyl, Fred Tarpley, and Bill Causey.

Lunch was served in the fellowship hall of First Church, and the group stayed there for a feature by Rich Malone of Parkway Church, Jackson, preceding the address by Kerr.

Cortez Hutchinson, minister of education at First Church, Yazoo City, spoke during the morning session on "Dream with Me."



R. A. Coulter of Prentiss, retired pastor who is now interim pastor at Topisaw Church, Pike County, reminisces about prisoners he has baptized after they were converted in the jail at Prentiss. Coulter teaches a Bible study in the jail on Thursday afternoons.

"I witness to men in Prentiss jail"

By Anne W. McWilliams

"I am happier than I have ever been in my life," said Franklin Hughes. "I've witnessed to an average of one person a day for the past 12 years." That's how long he's been leading a Wednesday night Bible study at the jail in Prentiss, where he is deputy sheriff.

"God has given me the gift of soul winning," said Hughes, a former county agent. On call, day or night, he will go to talk to any prisoner who says he'd like to talk with him. He's one of the AAAs (Alive, Active Adults) at Prentiss Church.

Hughes has had a helper, R. A. Coulter, for seven years in this ministry with prisoners. Coulter teaches the Bible study on Thursdays at the jail. A retired minister, he is interim pastor at Topisaw Church. In the shop behind his house, near Prentiss, he makes and refinishes furniture.

"Many to whom we have witnessed have accepted Jesus as their Savior," said Hughes. In turn, the new Christians witness to other prisoners.

"We know of at least seven individuals that the inmates have won to the Lord," said Coulter. One man's cell became a prayer room, where a group would regularly meet to pray.

If a convert requests baptism, Coulter baptizes him in a big metal tub, in the jail's small walled courtyard, which is open to the sky. Then the preacher presents a Certificate of Baptism.

Not always, though, do the prisoners pay attention when Hughes witnesses.

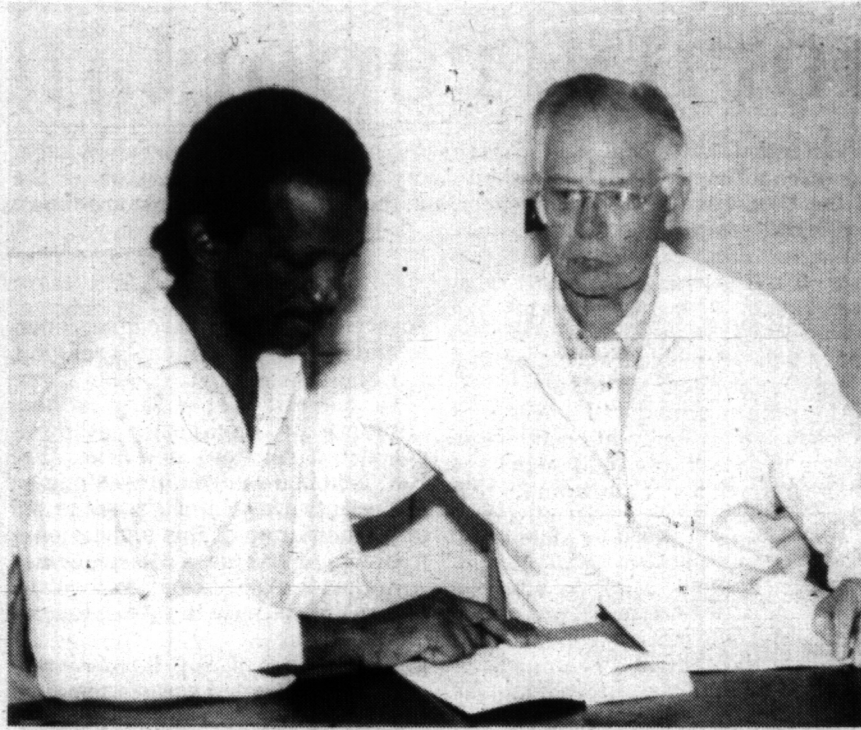
One night, he talked and talked, and the man would not listen. "I went home that night and I prayed," he recalls, "I fell down on my knees. I'm ashamed to admit it, but I said, 'Lord, they don't want to hear me. They don't want to know you. I'm just going to quit!'"

But the next time he went to the jail (he didn't quit) another man — not the one with whom he had become discouraged, rushed up to him, in a friendly way, all smiles. He said, "You know I was in lockdown last week." (Lockdown was a place of solitary confinement, adjoining the room where Hughes witnessed to the prisoners.) "The other day you were talking to _____, and I was in lockdown and I heard all you said to him, and I accepted Jesus!"

Coulter, too, can tell some thrilling stories. "A man who had been a major in the Army and served in Vietnam accepted Christ while he was here," he said. The major had shot two people one night when he was drunk. After Coulter witnessed to him, he decided to turn his life over to Christ. "He told me," said Coulter, "when I came here, I did not know why I had not been killed in Vietnam. Now I know why. It was so I could be saved in the Prentiss jail." After the major was transferred to Parchman, he began teaching a literacy class there.

"Aren't you happy in this jail ministry?" Hughes asked Coulter. "I am!"

And Coulter agreed that he is



Franklin Hughes, right, member of Prentiss Church, Prentiss, and Benny, a prisoner at the Prentiss jail, discuss a Bible lesson. Hughes, deputy sheriff, leads the Bible study Wednesday nights in the jail. Benny became a Christian after entering the jail, Hughes said.



Hughes and Benny get the "baptism pool" ready at the Prentiss jail.

Conference intends to foster dialogue between communities

Emmanuel McCall, director of the Black Church Extension Division of the Home Mission Board, will be the keynote speaker at the Brown-Davis Conference.



McCall

The conference will take place at the Mississippi Baptist Seminary, 3160 Lynch Street, Jackson, on Saturday, May 26, from 9:30 a.m. to 2 p.m. The conference is named for T.B. Brown and W.P. Davis for their contributions to the seminary. Brown is a former president of the seminary and Davis was dean and directed Mississippi Baptist work with National Baptists.

A continuing objective of the conference is to foster dialogue and communication between National and Southern Baptist communities. In Mississippi there are about 1,700 National Baptist and 1,965 Southern Baptist churches.

McCall will bring an address entitled, "A Ministry of Cooperative, A Model for the Nineties." Frank Thomas, pastor of Alta Woods Church, Jackson, will lead the worship event.

Hosts will be Richard Brogan, consultant in the Cooperative Missions Department, MBCB, and Hickman Johnson, seminary president.

Lunch will be served to those making reservations at 968-3800, extension 3961.

Off the Record

A golf champ was making the rounds of an important tournament when his caddie developed hiccups. Since the champ was a very deliberate putter, the noise disturbed him. On the 18th hole, a crucial shot, he putted the ball, and it stopped three inches from the hole. He snarled at the caddie, "You and your hiccups!" "But I didn't hiccup then," objected the caddie.

"I know, but I had allowed for it!"

Helms gets first religious liberty award

By Marv Knox

WASHINGTON (BP) — Sen. Jesse Helms, R-N.C., received the Southern Baptist Public Affairs Committee's Religious Liberty Award during its spring meeting April 19-20 in Washington.

The award was created by the PAC last October to honor citizens who have done an "outstanding job maintaining and promoting religious liberty in the United States," said Robbie Hughes, chairperson of the award committee from Jackson, Miss.

Helms, a lifelong Southern Baptist and senator for 18 years, was the only nominee for the first annual award, Hughes said, adding, "He has always stood strong for religious liberty" and has exhibited "unswerving, courageous dedication to God and country."

The senator has led a battle with the National Endowment for the Arts over public funding of obscenity and anti-evangelical themes, she said. The most notable issue was \$15,000 paid to artist Michael Serrano for an exhibit that featured a crucifix submerged in a bottle of urine.

Helms, a longtime member of Hayes-Barton Church in Raleigh, N.C., sponsored a Senate bill that prohibited grants to artists who create "depictions of sadomasochism, homoeroticism, the sexual exploitation of children, or individuals engaged in sex acts and which, when taken as a whole, do not have serious literary, artistic, political, or scientific merit." The bill passed the Senate but did not gain House approval.

"He is our big gun," said Sen. Trent Lott, R-Miss. "Those of us who are new in the Senate try to back him up. This is a man of great integrity, ethics, and religious commitment. He fights for family values and moral concerns."

Accepting his award, Helms noted that people ask, "How come I don't feel better about this country?" The reason is the nation's moral decline, he answered, noting: "It's like Sodom and Gomorrah coming back at us. . . . I can't think of anything more ridiculous" than to spend tax money "for pornography described as art."

The PAC voted without dissent to give the award to Helms, but members received a word of caution from Larry Lewis, president of the Southern Baptist Home Mission Board.

"I have a tremendous respect for Sen. Helms," Lewis said. "He has led the nation in many social and moral issues." But Lewis added that he was concerned that a subcommittee had determined to give Helms the award "without even polling the members" and that the issue was put to a vote after Helms had been invited to the award luncheon.

In addition, Lewis expressed concern that "the perception of Jesse Helms is he's a very strong right-wing conservative." The award "embroils us in volatile political issues that do not do us any good, fuel the controversy in our convention, and do not help the credibility of our committee," he said.

Noting he had favored the "conservative resurgence" in the Southern Baptist Convention, Lewis said, "I'm concerned that we might win a battle and lose a war" during the SBC presidential election. "It doesn't take a lot to shift the trend," he cautioned. "Do we want to do something here that will cause a backlash out there in the grassroots of Southern Baptist life?"

Marv Knox is on the staff of Baptist Press.

A minority report

(Continued from page 5)

solution to this problem than the one recommended in the Proposed Cooperative Program Budget relating to religious liberty concerns.

The writers have served an average of six years on the SBC Executive Committee. Three of the four have served, or are serving, on the Program and Budget Subcommittee. All were on the Executive Committee when the last indepth study of the BJCPA was conducted. The report is submitted on behalf of the persons whose names appear below, and with their concurrence. They were all present and voting on the issues involved.

Martin B. Bradley, Tennessee
Carl E. Compton, South Carolina
Ira Q. Craft, South Carolina
Terry L. Davis, Maryland
Hazel Eubanks, Georgia
Ingram L. Foster, Jr., Mississippi
Scott C. Humphrey, Virginia
James E. Jones, Kentucky
Sunnye Jones, Louisiana
Wallace E. Jones, Missouri
Frank Lady, Arkansas
Marjorie J. McCullough, Louisiana
James M. Morton, Jr., California
Ann M. Smith, North Carolina
James C. Wideman, New Hampshire
James Yates, Mississippi

Chapman speaks of "enlarging the tent"

By Tim Nicholas

Mississippian Morris Chapman visited Jackson last Thursday to discuss his candidacy for president of the Southern Baptist Convention. He spoke of "enlarging the tent" of the "conservative" group with which he is affiliated to include any Southern Baptist who will declare the Bible to be inerrant and infallible.

Chapman, pastor of First Church, Wichita Falls, Texas, and a native of Kosciusko, has declared himself a candidate for SBC president running against Daniel Vestal, pastor of First Baptist Church of Dunwoody in Atlanta. The election will take place during the SBC meeting in New Orleans in June.

Chapman, speaking to just over 100 persons assembled at Morrison Heights Church, Clinton, said that his commitment "is to encompass all Southern Baptists and bring us together again who believe in the perpetuation of our allegiance to the perfect Word from the perfect God."

The Mississippi College graduate said that to participate in Southern Baptist denominational life, one should believe in certain parameters. "With regard to the Word, there are parameters," he said.

"Our Peace Committee helped us to best see those parameters when they spoke about the Bible as truth without any mixture of error for its matter, quoting the Baptist Faith and Message.

"They said that means that Adam and Eve were real persons. They said that means that the miracles recorded in the Bible, supernatural events recorded in the Bible, were, indeed, miracles of God. They said the narratives are, indeed, accurate as recorded in the Bible. And they said the authors as given by the books of the Bible themselves are, indeed, the authors."

Chapman said, "God has given me Isaiah 54:2, which states 'Enlarge the place of thy tent, and let the stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes.'"

He said, "I believe it is compelling in this day that we enlarge the place of our tent to include all people who believe about the Bible within the parameters which we have written in the Peace Committee report adopted overwhelmingly by the SBC."

Chapman noted that "I believe with all of my heart today that this is not a political issue. This is a theological issue and the issue is the Bible, the holy Word of God. And the issue is not interpretation, the issue is the authority of the Word of God."

Concerning interpretation of Scripture, Chapman said "There are certain things I believe about the second coming of the Lord Jesus, and I preach them unapologetically. But you may believe the events surrounding the second coming of the Lord Jesus are different; and, if so, but you still believe in the imminent return of the Lord Jesus Christ, then you and I can walk together as Southern Baptists."

Chapman was asked about the possibility of replacing seminary professors such as one unidentified former professor who was quoted in the meeting as saying he believed in the possibility of evolution. "Those decisions are made by each board of trustees and that is the reason it is important for us to elect trustees we believe are representative of our position in a perfect Word and a perfect God."

"You do not stand up on the floor of the convention and make great

changes in Southern Baptists' direction. It must be done one institution, one agency at a time through the trustees. And I can personally tell you that I believe in six day creation and I have no problem with that.

Chapman added, "I do stand wholeheartedly for creationism being taught in the schools and I do believe that evolution is not a proven fact. It is only a theory and not only do I believe creationism has as much foundation if not more in science than evolution, I believe that we are also able to come there by faith, and I praise God for that."

He was also asked if he believed a person could be saved and not believe in inerrancy. "The only way I would know how to respond is there are those who testify so," Chapman said. "But their heart before God is not something I can determine."

Chapman was asked about his stance on an SBC Executive Committee move to take more than \$300,000 in funding for the Baptist Joint Committee on Public Affairs and give it to the Christian Life Commission. Messengers to the SBC will vote on that measure as they consider the SBC budget.

He said if the matter is adopted by the messengers, "Surely I would seek to give leadership at that point. If it is not, then I suppose that it will be back in the hands of the Executive Committee to look at it further."

Chapman said he did not want to discuss the matter "through and through." He did note that in 1982, he and former SBC President Charles Stanley spoke in favor of prayer in public schools before the SBC adopted a resolution in favor of such. The Baptist Joint Committee has spoken against organized prayers in public schools.

"I did hear it explained the other day," said Chapman, "that the Baptist Joint Committee on Public Affairs is not being defunded. We are in fact committing through this recommendation \$50,000 which, I believe, is equal to the amount given by all other Baptist bodies which are a part of the BJCPA."

Chapman's spiritual history was written in Mississippi. He made a profession of faith at age seven in Laurel while John Barnes, former pastor of Main Street Church, Hattiesburg, was preaching. He gave his life to Christian ministry at age 13 during Royal Ambassador camp at Camp Garaywa. And while working as a youth director at Highland Church, Laurel, he felt God's call to be a preacher. After college, he earned master of divinity and doctor of ministry degrees from Southwestern Seminary. He has been pastor at Wichita Falls since 1979. The church, which has averaged 169 baptisms per year since 1979, gives 14.5 percent of its budget to the Cooperative Program. Chapman was SBC Pastors' Conference president in 1986 and was chairman of the Order of Business Committee in 1985.

Others on the program at Morrison Heights Church besides Chapman were Ken Alford, host pastor; Bobby Williamson, pastor of Park Place Church, Pearl; and Gerald Harris, pastor of Colonial Heights Church, Jackson.

Tim Nicholas is communications director, MBCB.

Although not appointed as missionaries, chaplains are endorsed for service by the SBC Chaplains Commission, which is housed at the Home Mission Board.

Thursday, May 10, 1990.



Faces and places

by Anne Washburn McWilliams



That's my mama

"Your mother hasn't changed a bit! She still looks like she did 10 years ago!" A longtime friend said that to me last Sunday at County Line homecoming. And she's right. I can't figure out how Mama continues to stay so young-looking.

In her bookcase there's a photo album that contains a picture of Mama and Daddy, taken before they were married, when she was about 17. They are sitting beside a syrup mill on a pile of sugar cane peelings. I think she looks very pretty, her black hair worn then with bangs, her large brown eyes fringed with long lashes and thick brows. Last Sunday I thought she looked as pretty as she did at 17. A mint green dress with a white collar offset her olive complexion, and was a neat size 6 for her 90 pounds. Her eyelashes, which she had dreaded having cut for a cataract operation in February, had grown back. Her eyes are still as bright as ever.

W. D. and I went to see her last weekend, because of the homecoming at her church, so we celebrated Mother's Day a week early, as we did last year. When we arrived, I saw that her house was shining, the big lawn recently mowed, and the shrubs neatly trimmed. I knew that she'd hired someone to cut the grass, but that she

had trimmed the shrubs. I knew her maid had not shown up as promised, so she had cleaned the house. She'd been telling me on the phone she didn't feel like doing a thing every day but sitting down. So I asked, "How in the world did you do all this trimming and cleaning?" And she said, "Just a little every day." That's my mama. Her middle name is determination.

She still likes to sweep with a broom made of wild broomstraw. Since no one has brought her any new broomstraw in a long, long time, she has worn her brooms down to extremely short lengths — which she calls the stumpy brooms. After her eye operation, she was not supposed to bend over for six weeks. As a result, those stumpy brooms posed a problem. The other night I noticed she had stuck a metal rod through one broom to form a long handle. That's my mama. She doesn't give up easily.

Saturday morning, before I could drink my coffee, she was insisting that I eat breakfast. "I'll cook enough oatmeal for you, and you can at least eat some toast and half of one egg!" That's my mama. She thinks no one should ever skip breakfast, and I expect she's right. Maybe that's how she stays so young-looking! She has never worked away from home, except for a few months of helping to cook in the Ridge Grove School's lunchroom, and quite a few election years as clerk at the voting place. One of her special interests has always been food preservation and preparation. Though she has no vegetable garden now, she still likes to pick berries and make jelly

and to go to the farmers' market to select vegetables for her freezer. Already she had an egg custard baked to take to the homecoming dinner on the grounds. I knew there'd be a mad dash for her pie. If I wanted a piece, I'd better try to make it to the head of the line.

Saturday night we talked a long time about her medical bills of January and February, and how much her insurance had paid. Again I was absolutely amazed at how meticulously she keeps books, recording every penny that comes in and exactly the way that every penny goes. I saw how helpful that could be in tracing pennies needlessly wasted. Again I told myself I ought to do that, instead of throwing so many of my pennies away. More than once Daddy said to me, "Your mother is a smart woman." He told the truth.

She had turned the cover down on our bed, revealing clean sheets, and opened the windows to the good fresh country air. For an hour or so, I had been complaining about all the things I needed to do at home and at work, and how I could not get them all done. "How do you do so much?" I asked her.

She said, "You know your daddy always helped me when he was living, but all these 19 years that I've lived by myself, I've just had to depend on the Lord to help me. Every morning, I say, 'Lord, just help me through today. You know I can't do all these things by myself. I'll just have to depend on you. Please give me the strength.' And he always does." That's my mama.

Stewart will address William Carey grads

William S. Stewart, Sr., will be the featured speaker for commencement at William Carey College Saturday, May 12, at 3 p.m. Stewart, chairman of the Education Commission of the Mississippi Baptist Convention, holds a bachelor of arts degree from Mississippi College and bachelor of divinity degree from New Orleans Seminary. He is pastor of First Church, Eupora.

Graduation exercises will take place in Smith Auditorium in Thomas Fine Arts Center of the Hattiesburg campus. Students from the Hattiesburg campus, Carey on the Coast, and the Division of Nursing in New Orleans will participate. A total of 302 will receive degrees.

A reception for graduates and their families will be hosted by the William Carey College president, Jim Edwards, and Mrs. Edwards in the president's home on Friday evening, May 11, at 7 p.m.

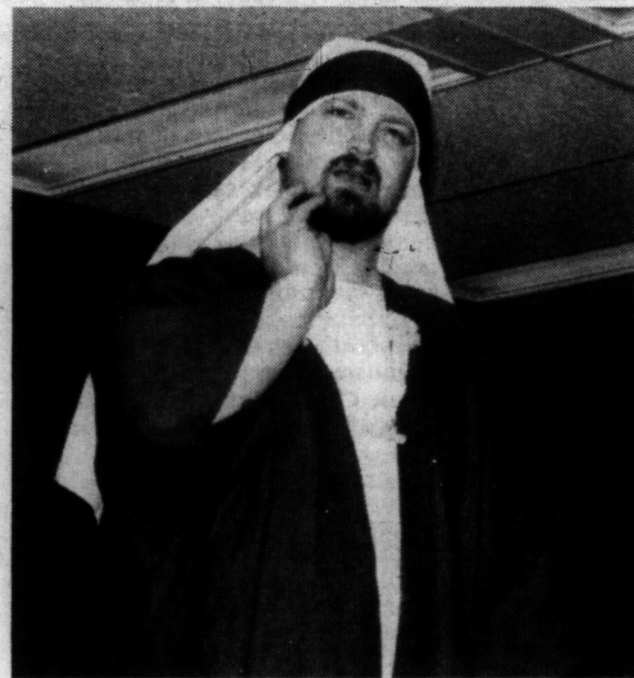
"Leaning on the Everlasting Arms"

(Continued from page 3) later, he printed the song in one of his books.

Showalter lived in Dalton, Ga., and established a successful music publishing company there. A leading member of the First Presbyterian Church of Dalton, he served for many years as music director.

William J. Reynolds is professor of church music at Southwestern Seminary.

A shepherd remembers



Stephen Bath presents a dramatic monologue to Mississippi Baptist Convention Board retirees during their April 26 meeting at the Baptist Building. Portraying a shepherd who worshipped Jesus on the night of his birth, he watches the life, death, and resurrection of the Savior in the light of his memories of the angels' song and the stable scene. Bath is minister of music at Center Ridge Church, Yazoo City.

GA camp dates are filling

Five weeks of GA camp are full. The GA camp at Central Hills and four camps at Camp Garaywa have reached capacity registration, according to Trish Simmons, WMU consultant.

The weeks that are still open at this time are:

Mini-Camp, May 30-June 1

June 4-8

July 16-20

July 23-27

July 30-August 3

Acteens Week at Central Hills, July 2-6, is still available.

Associational Officers' Interpretation meeting is scheduled at Alta Woods

The annual Associational Officers' Interpretation Meeting is scheduled for May 15 at Alta Woods Church, Jackson.

The day begins at 9:30 with a general session in the church auditorium, then simultaneous conferences for associational leaders.

The general session includes a devotional by Bill Causey, executive director-treasurer of the Mississippi Baptist Convention Board, a discussion of Bold Mission Prayer Thrust by T.W. Hunt, national coordinator for the thrust, and the premiere of a new video on Bold New Growth-Mississippi.

Directors of missions, moderators, and prayer coordinators will meet with Hunt, who will discuss the ministry of intercessory prayer for Southern Baptists.

Brotherhood leaders will meet with Kenny Rains of the Brotherhood Com-

mission. He is director of World Mission Conferences and associational relations for the Commission.

Discipleship Training leaders will hear Steve Williams, growth consultant in the growth section of the Discipleship Training Department of the Sunday School Board. He will speak about a 1991 project in Mississippi called "New Start."

Pastoral Ministries leaders will hear Charles Belt, consultant in the Pastoral Leadership/Administration section of the BSSB.

Media Library leaders will hear Glynn Hill, a special worker with the BSSB.

Church Music leaders will have Tommy Keown, small church/associational music consultant for the Church Music Department of the BSSB.

Christian Action leaders will hear Paul Jones, executive director, of the

Christian Action Commission, and Beth Holmes, director of information services.

Woman's Missionary Union leaders will have as speakers the staff of the Mississippi WMU, Marjean Patterson, director.

Evangelism leaders will have on hand the state evangelism director, Guy Henderson, and his new associate, James Fancher.

Youth evangelism leaders will hear from Rich Malone, youth director at Parkway Church, Jackson.

Other separate sessions include Missions Development, Sunday School, Stewardship, and Family Ministry. They will be led by MBCB staffers in the various offices.

For further information, contact the associational office or Chester Vaughn, program director, MBCB, phone 968-3800.



RA car wash

The RA chapter of Harpersville Church in Scott County raised \$274 for missions through means of a car wash. Half of the money was used to help on a missions trip to Rio de Janeiro for Parkes and Martha Ellen Marler, former missionaries who are members of the church, and half was given for the Annie Armstrong Easter Offering for Home Missions. On the front row are Blake Everett, Dan Madison, Brad Odom, and Scott Green. On the second row are Larry May, Brian Risher, and Richard Fortenberry. The leaders are Robert Everett, Steve Martin, and John Montgomery.

Devotional

Mother — the positive partner of support

By P. J. Scott

There is no more powerful nor influential role on earth than that of a mother. As significant as political, military, education, or even religious figures may be, none can measure up to the impact made by mothers. We never get away from their teachings, and their tender touches leave an indelible impression on us that lasts a lifetime.

Abraham Lincoln was right when he said, "No one is poor who had a godly mother." Although we grew up on a limited income as a farming family, I never felt poor. It just always seemed that Mother had the ability to stretch whatever we had and cause it to be enough. That, plus her constant faith and reassurance, gave us courage to know that our needs would be met.

Perhaps there has never been a time when a genuine commitment to a harmonious marital partnership and a solid unselfish attitude toward motherhood was more important than today. With all of the negativism that is directed toward the godly lady who sees her role as a wife and mother, we would do well to remember that motherhood is one of the most dignified, influential, and rewarding positions available to our society.

Mothers can be tremendous teachers, especially of tenderness. This was brought home to me this past Christmas. Betty sent me to the attic to find the doll that our 23-year-old daughter received for her first Christmas. She then labored lovingly for days, using the baby dress that Norma wore home from the hospital to make a beautiful gown and bonnet for the doll. While Norma received a number of presents this Christmas, you know which one was the most treasured.

Mothers, you have a great role. Don't let the attitude of some critic cheat you out of it. You may find yourself the brunt of the joke or at the abusive end of sordid humor, but yours is a position unequalled in all the world. The benefits of your investments are eternal. The home becomes established, strengthened, and filled with precious and pleasant riches. These riches include the building of character, unresalable memories, and lasting relationships.

Scott is pastor, First Church, Olive Branch.



Scott

May 26-28 is the weekend for the single adult conference at Gulfshore Baptist Assembly with the theme "Bonded Together in Love."

Theme interpreter and worship leader will be Macklyn Hubbell, professor at New Orleans Seminary. Cliff Allbritton, editor of the Christian Single magazine for the Sunday School Board,

will teach leaders in a special conference and will lead a session on "Bonding Through Better Methods of Single Adult Ministry." He will also lead a general session on "How to Get Married and Stay That Way."

Susan Clark, contract consultant for the Church Music Department, MBCB, will lead music, give a concert, and direct a talent show.

Seminar topics include "Building Spiritual Bonds and Enrichment," "Building Bonds Through Dating," "Building Relationships Without Dating," "Building Bonds Through Better Communication,"

Other topics include "When the Bonds are Bending — Pointers on Response to Crisis," "Building Bonds Between Parents and Children — Preschool Through Elementary," "When Bonds Have Been Broken," "Stretching Your 'Bond' Money," "An Enemy to Bonding," "For Parents of Teenagers," and "Money Management for Single Parents."

There will be a campfire service on the beach Saturday evening.

The conference begins Saturday with registration opening at 1:30. It closes Monday after lunch.

For program details, contact J. Clark Hensley of the Discipleship Training Department, MBCB. For registration, write Gulfshore at Henderson Point, Pass Christian, MS 39571.



Hubbell



Allbritton

Names in the news



Rob Futral was ordained to the gospel ministry by Broadmoor Church, Jackson, April 29. He is presently serving as interim pastor at Horseshoe Church, Tchula, and will complete his freshman year at Mississippi College this spring.

Rob Futral (left) is pictured with his father, Jim Futral, pastor, Broadmoor Church.



Woodland Hills Church, Jackson, licensed Charles Mullins to the gospel ministry on Wednesday, April 25.

Pictured, left to right, are Tommy Tompkins, chairman of deacons; Charles Mullins; and Bill Fuller, pastor.

A Tupelo, Mississippi resident, Tricia Babb, was one of 15 students from Union University in Jackson, Tenn., who recently spent one week in Americus, Ga., helping build low-cost homes. The work was with Habitat for Humanity International, an ecumenical, Christian housing organization based in Americus.

The students assisted in everything from painting and insulating homes, to collating church bulletin inserts. This work camp group was coordinated through the Baptist Student Union. Tricia Babb also put up sheet rock at Habitat's new child care center during the week.

Mayme Bennett, wife of Thomas M. Bennett Jr., professor of Old Testament at Southwestern Seminary, died April 22. The funeral was held April 24 at University Church, Fort Worth, Texas where the Bennetts were members. The Bennetts lived at 3559 Cordone Court, Fort Worth 76133. Professor Bennett, a native of Tiptonville, Miss., and a graduate of Mississippi College, formerly was a teacher and coach in Mississippi high schools. He received a Th.D. degree from Southwestern Seminary and did additional study at University of Mississippi, as well as University of Alabama, New York University, and Union Theological Seminary, New York City. Survivors in addition to Bennett include a son, Thomas M. Bennett III.



Lowrey Memorial Church, Blue Mountain (Tippah) recognized Clint Crawford on March 11, for receiving the "God and Country Award" in Boy Scouts. He is the son of Mr. and Mrs. Ray Crawford of Blue Mountain. He had already achieved Eagle Scout status in Scout Pack 38 of Ripley. Matt Buckles presented the award in the morning service.

Staff changes

Woodville Heights Church, Jackson, has called Rex Rains as its new minister of music. He goes to Woodville Heights Church from Faith Church in Starkville. Rains is a graduate of the University of Central Arkansas, Conway, Ark., and Southwestern Seminary. Hueston Adkins is pastor.



Rains

Revival dates

Arrowood Church, Meridian (Lauderdale): May 20-23; Sunday, 11 a.m. and 6 p.m.; Mon-Wed., 7 p.m.; Danny Lanier, North Crest Church, Meridian, evangelist; Jerry Hooks, Arrowood Church, music; Kevin Griffin, pastor.

Lizana Church, Gulfport: May 13-16; 7 p.m. nightly; Donnie Guy, Sharon Church, Long Beach, evangelist; Harold L. Jacobs, Lizana Church, Gulfport, music; Gerald H. Walker, pastor.

Black Hawk Church, Coila: May 21-25, 7:30 p.m.; special singing each night; Gary Tanner, guest speaker; Bill Blount, pastor.

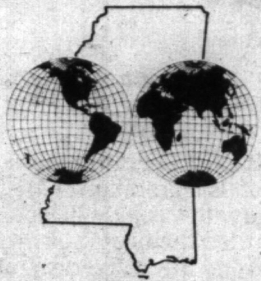
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Evangelism Report



Helping To Bring Mississippi
And The World To Jesus!

Just for the Record

The RAs of Abbeville Church, Lafayette Association, recently organized, are pictured, left to right, first row, Chris Bennett, Ricky Hankins, Chris Shaffner, Andy Hankins; second row, Josh Downs, Pat Kelly, B. J. Hankins, Jerry Hankins, Robert Hankins; and third row are the parents of the RAs. John H. Galloway, leader, is pictured on left, and Lorraine Galloway, leader, is on the right side.

Allen Tompkins is associational RA director.



Dawson McAllister, speaker for today's youth, and Al Denson, Christian musician, will appear together at a youth conference for seventh grade through college to be held at First Church, Jackson, May 11-12.

To register, call Cindy Townsend, minister to the youth, First Church, (601) 949-1904. Advance registration is \$25, registration at the door will be \$28.

Sam Gore, chairman, department of art, Mississippi College, was guest for chapel services on the Clarke College campus April 18. He gave a sculptural presentation of the Head of Christ, a work of art for which he has become widely known.

Homecomings

Wayside Church (Yalobusha): May 20; Hal Bates, pastor, Meadowood Church, Amory, guest speaker; lunch at noon and singing in the afternoon.

Ramah Church, McCall Creek (Franklin): May 13; 10 a.m.; Purser Davis, former pastor, Sulligent, Ala., guest speaker; dinner in fellowship hall, noon; afternoon singing after lunch; no night services; Fred Morris Sr., pastor.

Woodland Church, Pontotoc: May 20; 10 a.m.; dinner in fellowship hall, noon; afternoon singing, 1:15 p.m.; no night services; J. C. Mitchell, director of missions, Clay Association, guest speaker; The Heavenly Praise Quartet, music; note burning to be held at the afternoon service for renovation of auditorium.

Black Hawk Church, Coila: May 20; 11 a.m.; Luther Lindsey, preaching; fellowship lunch following; The Sloan Family will sing in the afternoon service; Bill Blount, pastor.

Teacher shortage

(Continued from page 3)

Chinese middle school English teachers, focusing on updating and improving teaching methods. They also will assist in designing curriculum and teaching materials.

However, "if we don't get a big upsurge in teachers next year, the program could come to a screeching halt," Shelby warned. "We can't do it without people."

To help remedy the problem, CSI is requesting more career employees to lessen dependence on volunteers. Only six career employees currently work in CSI's China program; the remaining 51 teachers are volunteers. CSI expects to assign one career employee to China in July; another couple is under consideration. Also, CSI plans to place four students in China this fall for language study, the most assigned at one time.



Bethlehem Church, Laurel, held a recognition service for its Acteens and GAs. New Beginnings was the theme. This was only the second Acteen recognition service in the history of the church. Valton Douglas is pastor.

Girls recognized, left to right, first row, are Jennifer West, Tracy Patrick, Susan Douglas, Kari Nowell, Shannon Patrick, Kim Slonaker, Carrie Reid; second row, Cara Butler, Melissa Patrick, Kelli Parker, Kerri Parker, Robin Reid, and Dana West.



Ground breaking ceremony for the educational and activity building at Rocky Creek Church, Lucedale, was held Sunday, April 15. Pictured, left to right, are, Clyde Rutherford, building committee member; Charles Hilbun, contractor; Marshall Stevens, building committee chairman; Roy T. Myers, pastor; Mrs. Frances Smith and Mrs. Cheryl Williamson, building committee members. The two story building when completed will have 19 classrooms, eight assembly rooms, a gymnasium, four storage rooms, an office, an efficiency apartment, a kitchen, and a reception room. The size of the building will be 80 by 125 feet.



The Cecil and Wilma Creel Lad and Crusader Chapters from Woodland Hills Church, Jackson, recently held a Bike-A-Thon and raised \$650.00 for the Annie Armstrong Easter Offering. Held at LeFleur's Bluff State Park on March 24, the RAs rode in four, two, and one half mile sessions. During rest sessions they listened to taped testimonies from home missionaries and learned how the money they raised would support home missions. The pledges were presented to the church. Pictured, left to right, are Spencer Battle (Lad 1), Paxton Little (Page), Nicholas Little (Lad 1), Scott Watson (Page), Brad Skipper (Page), Ryan Thurman (Page), Billy Carlyle (Lad 2), and Jeff Roberts (Page). Robert Mullins and Roger Moore are the counselors; David Townsend is director; and Bill Fuller is pastor.

Dedication and open house, Monroe Center, will be held

Monroe Association Open House and Building Dedication will be held May 20, 2-4 p.m., with a brief ceremony outside, weather permitting. Billy Bowie, music director for the association will have charge of the music.

George Henley, pastor of Becker Church and chairman of the building

committee, will introduce other members of the committee, special guests present, and will bring words of appreciation. Rick Spencer, director of missions, will deliver the challenge and a look to the future. After the program, refreshments will be served by the WMU officers and a tour of the building will be given.

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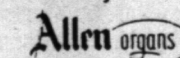
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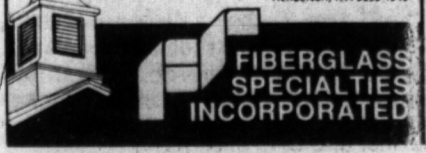


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Q & A on drugs . . .

I hear a lot about cocaine on the news these days, but some of the terminology (rock cocaine, crack cocaine, freebase cocaine) is confusing. Can you explain these terms?

Putting the various forms of cocaine into their historical perspectives is probably the best way to clarify these terms. Cocaine comes from the *Erythroxylon coca* plant which is grown mostly in the Andes in South America. It has been around for years. The Incas chewed the leaves from the plant, receiving a mild stimulant effect from them. The pure form of cocaine (cocaine hydrochloride) was extracted from the plant in 1844. This is the form which is insufflated (snorted) and injected intravenously. It cannot be smoked because it is not very volatile when heated and simply burns up.

In the 1970s it was discovered that, by the use of a volatile hydrocarbon such as ether, cocaine hydrochloride could be converted to its base form.

The base form became known as freebase cocaine ("freeing the base"). The process, however, was very dangerous since ether is a highly flammable substance. Freebase cocaine is a smokable form. It gives the same intense high as intravenous cocaine hydrochloride so it is extremely addictive. In the early 1980s it was discovered that a similar smokable form could be made by heating cocaine hydrochloride with a basic substance such as ammonia or baking soda, a safe procedure since these substances are not flammable. Because this form of cocaine looks like small rocks, it became known as rock cocaine. When it is smoked, it makes a crackling sound so it also became known as crack cocaine.

Bible drills up 18.1%

By Robin Nichols

A total of 2,688 children and youth participated in 1990 Bible drills in the state. This number includes those children and youth who participated in their church and associational drills, as well as the 11 state Bible drill locations. Many children and youth began their memory work and Bible skill preparation as early as September, 1989. They learned many scriptures, learned how to use the Bible, and began to store its truth in their hearts.

The total participation for 1990 for church, association, and state Bible drills was an 18.1 percent increase over 1989. The number of participants who went on to the state Bible drill level was a 10.3 percent increase over last year.

The 1990 Youth Bible Drill Selection Tournament took place April 28 at Alta Woods Church, Jackson, after 11 state finals. Youth qualified for this tournament by obtaining two mistakes or less in the previous state drills. Sixty young people, grades 7-9, participated in the tournament.

The purpose of the selection tournament is to select two young people to represent Mississippi at Ridgecrest and Glorieta conference centers. Will N. Caston and Mac Alford were the selection tournament winners. Both youths are from Liberty Church, Mississippi Association.



Mac Alford, left, and Will Caston

This is probably a first for Mississippi to have two young people represent Mississippi in the same year from the same church. Will will represent Mississippi at Ridgecrest during the Discipleship Training Leadership Conference, Aug. 11-17. Mac will represent Mississippi at Glorieta, June 30-July 6.

The six other finalists will be guests of the Discipleship Training Department during the Discipleship Training Leadership Conference, July 12-14. They are Tasha Fillingane, Oral Church, Lamar Association; Carla Rock, Riverhill Church, Itawamba Association; Chris Wallace, Rocky Creek Church, George Association;

Nichols is youth consultant, Discipleship Training Department, MBCB.

Trent Lott will speak at MC commencement exercises

Trent Lott, United States senator from Mississippi, will be the featured speaker at the Mississippi College commencement program on Saturday, May 19, closing out the school's 164th academic session.

Lott will speak at the 2 p.m. ceremonies in the A. E. Wood Coliseum on campus. He will address 646 graduates, the largest graduating class at the college. He will also receive the honorary doctor of laws degree during the program.

Lewis Nobles, president of the college, will confer the degrees. Of the 646 degree recipients, 434 will receive undergraduate degrees, 113 graduate degrees, nine, education specialist degrees, and 81, doctor of jurisprudence degrees from the School of Law.

Receiving an honorary degree along with Lott will be Robert Lawrence Cockcroft of Memphis. He

will be awarded the doctor of science degree.

Lott, a native of Grenada County, received the bachelor of arts degree from the University of Mississippi. He later entered the Ole Miss School of Law and earned the juris doctor degree.

A year after receiving his law degree he launched his public service career, serving first as an administrative assistant to his predecessor, Congressman William M. Colmer. In 1972, Lott was elected to his first term in the U.S. House of Representatives and was re-elected to serve the Fifth District seven consecutive times.

Lott was elected to the U.S. Senate in 1988, replacing the retired Sen. John C. Stennis.

The senator is married to the former Tricia Thompson and they are the parents of a son and daughter. He and his family are longtime members

of First Baptist Church of Pascagoula.

Cockcroft is a graduate of Mississippi College with a degree in biology. He was awarded the doctor of medicine degree from the University of Tennessee Medical School.

Following an internship at John Gaston Hospital, he served for three years in the U.S. Air Force with the rank of captain. His residency in radiology was at Methodist Hospital in Memphis where he has remained and has served for a number of years as Chief of Radiology at the North Unit.

In addition to his medical practice, Cockcroft is a director of United Inns, Inc., of Memphis and the Cockcroft Petroleum Corporation.

Cockcroft is married to the former Kathryn Caldwell and they are the parents of three daughters. The Cockcrofts are members of Bellevue Church, Memphis.

Alumni luncheon set for New Orleans Seminary

NEW ORLEANS (BP) — Four men representing effective, long-term pastoral leadership, missionary service, Southern Baptist Convention leadership, and professional service for the denomination will be honored as distinguished alumni of New Orleans Seminary during the annual alumni meeting held on the seminary campus June 13.

The 1990 Distinguished Alumni Award recipients are James R. Futral, of Jackson, Miss.; Alfonso Olmedo, from Argentina; Adrian Rogers, of Memphis, Tenn.; and Arthur L. Walker Jr., from Nashville, Tenn.

The awards, given annually by the seminary's faculty, will be presented during the alumni meeting in the Roland Q. Leavell Chapel of New Orleans Seminary from 1:30 to 3 p.m., during a break in the SBC annual meeting. The presentation ceremony will follow a barbecue luncheon for the seminary's alumni and friends, which will begin at noon in the open quadrangle in front of the chapel. Serving lines will be on the porch of the

E.O. Sellers Music Building.

Futral, a native of Fort Smith, Ark., is the pastor of Broadmoor Church in Jackson. A pastor for over 25 years, he has served churches in Mississippi and Texas and has just completed two terms as president of the Mississippi Baptist Convention. He received the master of divinity and doctor of ministry degrees from New Orleans Seminary.

Olmedo is a former vice president of the Baptist World Alliance and a retired pastor who has been president of the Argentine Baptist Convention. He currently is pastor of a Hispanic congregation in Hemet, Calif.

Rogers is the pastor of Bellevue Church in Memphis, Tenn., and was the first NOBTS alumnus to be elected president of the Southern Baptist Convention.

Walker has been executive director-treasurer of the SBC Education Commission for 12 years, and has been recognized as an outstanding leader in Christian education for both Southern Baptists and Alabama Baptists.

Baptist state convention presidents sponsor prayer breakfast at SBC

MURFREESBORO, Tenn. (BP) — The Baptist State Convention Presidents' Fellowship will sponsor a prayer breakfast prior to the 1990 Southern Baptist Convention annual meeting in New Orleans.

The breakfast will be held at 7:30 a.m. Monday, June 11, at the Hyatt Regency New Orleans. Reservations will be available by invitation only.

F. Murray Mathis, president of the Tennessee Baptist Convention and the fellowship, said, "This is a time when presidents of state conventions and denominational leaders can join

together to pray specifically for decisions that will be made at the convention."

Mathis, pastor of Third Church in Murfreesboro, said he hopes the prayer breakfast will set a positive tone for the 1990 convention.

The program for the breakfast will be led by T.W. Hunt and Avery Willis, of the SBC Sunday School Board; Henry Blackaby, SBC Home Mission Board; and Minette Drumwright, SBC Foreign Mission Board. They are the prayer officers of the SBC.

Mississippi Baptist activities

- May 13 Mother's Day
- May 13 Christian Home Emphases
- June 17 (Mother's Day-Father's Day) (DT Emphasis)
- May 15 Associational Officers Interpretation Meeting; Alta Woods BC, Jackson; 9:30-3:00 p.m. (PD)
- May 17-19 Tri-State Instrumental Workshop; Mississippi College; Noon, 17th-Noon, 19th (CM)
- May 18-19 Special Ministry Retreat; Camp Garaywa; 3 p.m., 18th-3 p.m., 19th (SS)

Southeastern Seminary alumni luncheon set

Wake Forest, N.C. — Southeastern Seminary's national alumni luncheon will be held at 1 p.m., June 13, in Regency Ballrooms F, G, & H, at the New Orleans Hyatt Regency. In celebrating Southeastern's 40th year, alumni will receive a campus up-date from seminary president, Lewis A. Drummond, professor of Christian education, Bruce P. Powers, and alumna, Judith P. Powell, pastor of Antioch Church, Enfield, N.C. will also be featured in the program.

Tickets are \$14.50 in advance and may be obtained by contacting the alumni office at (919) 556-3101, or sending a check to SEBTS, P. O. Box 1889, Wake Forest, N.C., 27588. Some tickets will be available at the convention for \$20. Reservations must be placed by Monday of the convention.

It is a pleasant fact that you will know no man long, however low in the social scale, however poor, miserable, intemperate, and worthless he may appear to be, a mere burden to society, but you will find at last that there is something which he understands and can do better than any other. — Henry David Thoreau

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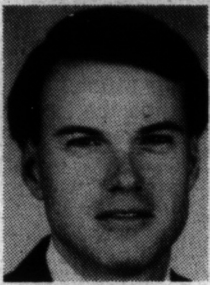
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Ways we react to God's action in Christ

Hebrews 10:19-11:40

By N. Allan Moseley

"Every action creates an equal and opposite reaction." That statement expresses one of the basic laws in the natural world. Molecules move



Moseley

when moved upon. It is also generally true in our relationships with other people. When someone does something for us, it is socially proper to respond in kind. If a friend gives a Christmas gift, we scurry around to buy a gift for him or her before Christmas day.

If we are invited to dinner, the next time it is our turn to entertain. In the spiritual world the same principle is at work. We are saved "by grace" (God's gift to us), "through faith" (our response to God's grace — Eph. 2:8). As we sow, we reap (Gal. 6:7-8). When we give, we are blessed (II Cor. 9:6-11). We see that God is holy, and we are to respond by living holy lives (I Peter 1:15-16).

The word "therefore" is important in the book of Hebrews. The writer devoted much space to the development of theological truth, and then the "therefore" introduces the proper response

BIBLE BOOK

to that truth (e.g. 2:1; 3:1; 4:1, 16; 6:1; 7:25; 10:19; 12:1). The action in the spiritual world should create an equal reaction in the lives of believers. Since the nature, priestly work, and covenant of Jesus are greater than anything in the old covenant, then the response of devotion and obedience ought to be greater.

In chapters 8-10:18, there is compelling argument for the superiority of Jesus over everything in the old covenant. In 10:19 the "therefore" appears. Following the mention of full access to the holy place through the blood of Jesus (vss. 19-20), there are three invitations to respond to the action of Jesus in creating this new covenant.

Our first response should be that of entrance into the presence of God (vs. 22). Since the blood of Christ can take away our sin (in contrast to the blood of bulls and goats, 10:4), we ought not to shrink from entering the holy of holies in prayer. We do not cower before God like Dorothy and her friends before the Wizard of Oz, because we do not come to God on our own merits, but on the basis of the sacrificial death of Christ that has atoned for our sin. This truth ought to

cause us to be filled with gratitude for the blood-bought privilege of prayer, and we never should take our access to God for granted.

The second response to Christ's work should be endurance in faith (vs. 23). The original recipients of this letter had endured afflictions related to their faith in the past (10:32-34), but at the time of the writing of the letter they were in need of endurance (10:36). They should have been motivated to be faithful by coming into contact with the faithfulness of Christ (vs. 23). Even in the darkest of circumstances, when we are tempted to turn back, calling to mind the faithfulness of God will renew our hope (Lamentations 3:21-23).

The third response to the superiority of Christ and his work should be encouragement of the saints (vs. 24). We should be ever-interested in our own faithfulness, but we also are to be concerned for the spiritual welfare of other followers of Christ. If the priestly work of Christ is indeed "once for all" (Heb. 7:27; 9:12; 10:10), and it is superior to all other efforts to be made right with God, then such an action in the spiritual world deserves the appropriate reaction of faithfulness by every person.

A fourth reaction to the action of Christ is developed in Chapter 11 — it is faith. In this chapter faith is defined (vss. 1-3, 6) and

demonstrated with the lives of Old Testament saints. Since Jesus is superior to the old covenant, he is worthy to be fully trusted and followed.

The reactions of our entrance into the presence of God, our endurance, encouragement, and faith are created by the action of God in Christ. Our action in turn creates reactions from God. He reacts to our faith with his approval (vss. 2, 39). Secondly, he reacts with pleasure in us (vss. 4-6). There is no one we should be trying to please more than God. Third, the Lord responds to faith with the declaration of righteousness (vss. 8-10; Romans 4:3, 9; James 2:21-23). Last, when we exhibit faith, God is not ashamed of us (vs. 16).

What is a relationship if it is not persons responding to one another? A relationship is much more than being in the same room delivering theological addresses — it is each person being sensitive to the activity of the other and reacting accordingly. It is that kind of relationship that God wants with every person. He has acted in Christ, and he awaits our reaction. When we react to him, he in turn responds to our faith. Praise him for making such a relationship possible!

Moseley is pastor, First Church, Durham, N.C. (formerly of Bayou View, Gulfport.)

God defines himself in terms of his love

By Tommy Vinson

I John 4:7-21

Roy Matheson, in his book, *Loving God's Family*, tells of a young farm boy who traveled to the county fair early one Saturday morning. He spent the entire day taking in sights and sounds he had never experienced before. He watched the games of chance and visited the various side shows. He noted the inflated prices charged for rubber-tasting hamburgers, sticky cotton candy, and a multitude of useless souvenirs. He came home long after dark, feet sore and weary. "What impresses you the most, son?" his father asked. The boy reviewed the day in his mind. Finally he replied, "I never saw so many things a person could do without." We could all make a long list of things a person could do without today, but can you think of something you absolutely cannot do without?



Vinson

presses you the most, son?" his father asked. The boy reviewed the day in his mind. Finally he replied, "I never saw so many things a person could do without." We could all make a long list of things a person could do without today, but can you think of something you absolutely cannot do without?

UNIFORM

John, in our text, presents one solitary thing we simply cannot get along without — love. Modern psychiatry would agree with John that one of man's greatest needs is to love and be loved. The song says it best, "You're nobody 'til somebody loves you." The truth is that nobody is a nobody when God loves him. I like the sign painted on a church bus which I saw years ago: "The church where everybody is somebody and Jesus is Lord." John enjoyed writing about God's love. For the third time, he has broached the subject in this epistle. In Chapter 2, verses 7-11, he presents the idea that love proves we are in fellowship with God. In chapter 3, verses 10-14, he reveals that our love proves our sonship with Jesus Christ. Now in our focal passage for this week, he is going to show that God, in his very nature, is love.

I. God defines himself in terms of his love (chapter 4:7-8, 16).

"God is Love!" This is John's third descriptive term defining God. "God is Spirit" (John

4:24); therefore, we can't escape him. "God is Light" (I John 1:4); therefore, we can't fool him. "God is Love" (I John 4:8 and 16); therefore, we can't exhaust his mercy. We usually define ourselves to others in terms of what we do. "I am an attorney," "I am a housewife," etc. God defines himself in terms of what he is — love. Love is not to be understood just as one of his many activities, but rather as the motivating principle behind all his activity. When God creates, he creates in love. When God rules, he rules in love. When God judges, he judges in love. All that he does is the expression of all that he is by nature, which is love. F. F. Bruce summed it up when he said, "A stranger to love is a stranger to God."

II. God demonstrates his love by the death of his Son (chapter 4:9-10).

When you love someone, you want to tell them. Since God is love, he must communicate that love not only in words, but also in deeds. "A song is not a song until it's sung, A bell is not a bell until it's rung, Love is not love until it's given away."

The fact that "God sent his only Son into the

world that we might live through him" should settle forever any question about whether God loves us. God didn't reveal his love by mailing us a tract, but by putting in a personal appearance through his Son, Jesus Christ.

III. We display the reality of our love through practical demonstrations (chapter 4:11-21).

People cannot see God, but they can see our expressions of love to one another (vs. 12). It is his Spirit abiding in us which gives us the power to love as God commands. A lady Salvation Army worker found a derelict woman alone on the street. She invited her into the chapel, but the woman refused. "We love you and want to help you. God loves you. Jesus died for you." But the woman would not budge. As if on impulse, the worker leaned over and kissed the woman on the cheek, taking her in her arms. The woman began to sob, and like a child was led into the chapel, where she ultimately trusted Christ. "You told me that God loved me, but it wasn't until you showed me that God loved me that I wanted to be saved."

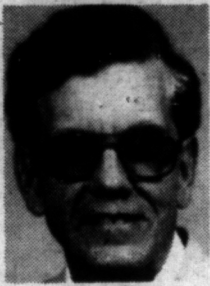
Vinson is pastor, Crossgates Church, Brandon.

"God's love demands that we speak the truth"

By Wayne Campbell

Jeremiah 28:11-15; 37:15-18

Likely we each have identified at some time with the response of the little boy whose Sunday School teacher asked, "And what do we know about lying?" His answer was prompt: "A lie is an abomination unto the Lord, and a very present help in time of trouble."



Campbell

When the heat is on, we have each been tempted to rearrange the truth for our own purpose. Speaking the truth, however, involves more than the choice of a moment, although that is certainly a factor, too. But

there must also be a base of personal integrity from which we act and speak. It is impossible to live a lie and consistently speak the truth. An unshakable conviction that God will have the final say-so can be a powerful motive for truthfulness.

Jeremiah faced a situation in which it was not personally expedient to speak the truth. Neither King Zedekiah nor his subjects wanted to hear a Babylonian victory prophesied. Furthermore, no one else on the scene seemed to be speaking the truth at the time. Is it more difficult to speak the truth when no one wants to hear it and no one else seems to share our concern?

LIFE AND WORK

Why did Jeremiah insist on being truthful despite the cost? Did it not concern him that he appeared foolish in the eyes of others? Surely it did. Would he not have preferred popularity to rejection? Certainly. And he doubtlessly would have found a prince's quarters more appealing than a dungeon. Yet neither popularity nor personal advancement were his primary goals.

The urge to "look out for number one" can dominate our thinking until truth is sacrificed to expediency. Truth and integrity have often fallen victim to the fear of rejection, the fear of appearing too different, or the fear of economic reprisal.

Where did Jeremiah find courage in face of the costs? Evidently his compelling motive was to please God rather than man and to live a life of personal integrity before Him. If we would do likewise, we will find it necessary to speak sometimes when we would prefer to remain silent and unnoticed.

When Hananiah had broken the yoke off Jeremiah's neck and prophesied that God would thus break Babylon's power, Jeremiah simply "went his way." His silence, however, was neither agreement nor compromise. He sought rather a further word from the Lord. When that

word came verifying Jeremiah's earlier message, he returned to confront the false prophet. Even when the temptation to speak falsehood is not real to us, the urge to remain silent often is. And although there are times when silence is golden, we need to remember the adage that it is sometimes yellow. Truth is as often victimized by silence as by outright lies. Notice that Jeremiah charges Hananiah with causing the people to trust in a lie. We who know God's truth about such critical matters as sin and judgment, forgiveness and grace, must never by word, action, nor implied agreement encourage others to trust in a lie.

Then we should note that Jeremiah's confrontation with Hananiah is not a personal attack nor an exhibit of self-righteous superiority. He

simply shares what God has said.

Truthfulness should never be used as an excuse for unchristian attitudes nor sharp-tongued attacks on others. Integrity does not require that we deliberately insult other people. Paul reminds us of the need to speak the truth in love (Eph. 4:15). Jeremiah loved the people to whom he prophesied even though they didn't welcome his message. God's love demands that we speak the truth, and God's truth demands that we love. Jeremiah dealt with national concerns, but nations are made up of individuals. Although we may never speak before kings, our lives, our attitudes, and our words constantly speak to those around us. Jeremiah challenges us to be spokesmen for God's truth.

Campbell is pastor, Chunky Church, Chunky.

Churches adopt expanded annuity

The following churches have adopted the Expanded Church Annuity Plan since those reported in the April 5 issue of the Baptist Record: Atlanta: Bowlin; Greene: West Salem; Gulf Coast: Big Ridge; and Northwest: Looxahoma.

capsules

Communicators honor Moyers

NASHVILLE (BP) — Broadcaster Bill Moyers was honored by about 1,400 religious communicators from around the world during RCC 90, a once-in-a-decade gathering at Opryland Hotel in Nashville April 18-22.

Moyers, a former presidential press secretary, news analyst and now a public broadcaster, was named Communicator of the Decade, an award given for the first time at the meeting.

Monica McGinley, chair of RCC 90, said the award's crystal globe "represents the unity that far exceeds our diversities and the oneness of the world for which all communicators work and yearn."

Moyers was one of a number of communications leaders to appear at the conference, sponsored by 58 religious groups from around the world.

Gore, Kennedy propose warnings on alcohol ads

WASHINGTON (BP) — Sen. Albert Gore, D-Tenn., and Rep. Joseph P. Kennedy II, D-Mass., have introduced legislation that would require health and safety warnings on advertisements for all alcoholic beverages.

"Labels on bottles and cans simply do not provide an adequate-enough warning," Gore said at an April 4 news conference in Washington.

Each year, 50,000 babies are born with serious birth defects known as fetal alcohol syndrome, he added, noting, "We must do everything we can to make sure that pregnant women get the message and fully understand the risk."

Religious leaders push alcohol tax hike

NASHVILLE (BP) — Eight national religious leaders have signed a letter to U.S. senators and representatives urging them to raise the federal excise tax on alcoholic beverages as a dual means of cutting alcohol consumption and raising federal revenues.

"Historically, our nation has used excise taxes as a mechanism to promote societal goals," the eight say in their letter. "We need to do so again to curb the terrible toll alcohol is taking, a toll which far exceeds the destruction of all illegal drugs combined."

The Southern Baptist Christian Life Commission initiated the letter and secured signatures from representatives of the National Association of Evangelicals; the Church of the Brethren; Evangelicals for Social Action; the National Council of Churches; the United Methodist Church; the Church of Jesus Christ of Latter-day Saints (Mormons); and the Presbyterian Church (USA) in addition to CLC Executive Director Richard Land.

Baptists bag barracks bricks for Soviet church

KOBRIN, U.S.S.R. (BP) — During the long years of religious repression, Soviet authorities sometimes tore churches to the ground. Now the opposite is happening.

In an ironic turnaround, a Baptist congregation in the Soviet republic of Byelorussia has demolished an abandoned army barracks to use the bricks for a new church, according to an April 25 report by United Press International.

Soviet Baptist official Alexander Firisyuk told UPI the Baptist congregation of more than 500 members in the city of Kobrin had been using an old, dilapidated building for worship. As religious freedom increased, so did demands for a new church.

"For many years on end, the believers have been trying to get permission for building a new church," Firisyuk was quoted as saying. "At last they got permission, but could not build because construction materials are in a very short supply."

However, because of recent cutbacks in the Soviet military, a military unit in the area disbanded and left behind an empty barracks. Authorities agreed to sell the used bricks to the Baptists if the congregation would handle demolition of the barracks.

Most of the demolition work was done by church members with help from several professional builders, said Firisyuk. Construction on the new church has begun.

"Thank God there is disarmament," the church's pastor told a Soviet Baptist newspaper. "Now churches are being built from materials which were previously used for war purposes."

Record companies to label records with warnings

NEW YORK, N.Y. (EP) — Major record companies have agreed to place a warning label on recordings whose lyrics may offend listeners. The labels, which will say "Explicit Lyrics — Parental Advisory," will be applied to albums, cassettes, and CD packages, giving consumers warning that they may find the recording offensive.

Record companies, through their 55-member trade group, the Recording Industry Association of America (RIAA), agreed to adopt the labeling at the urging of another trade group, the 800-member National Association of Record Manufacturers (NARM).

College accepts insurance check

HANNIBAL, Mo. (BP) — Trustees of Hannibal-LaGrange College have agreed to accept a \$4.15 million insurance settlement from Preferred Risk Insurance Co.

The payment is for the loss of the Missouri Baptist school's administration building, auditorium, cafeteria, gymnasium, and contents destroyed in a campus fire last June.

"A thousand gracious thoughts" honor mother in Thailand

By Maxine Stewart

Mother's Day was not celebrated as a national holiday in Thailand until August 12, 1979. This date was chosen to coincide with Her Majesty Queen Sirikit's birthday, as she is often called the Mother of the People.

Through the years, some of the rural Thai people have honored their aging mothers — usually on their 60th birthdays with a merit-making ceremony called KHATHA PHAN or "A Thousand Gracious Thoughts," which comes from a Thai idiom of a thousand flowers, a thousand candles, a thousand joss sticks, a thousand paper flags, and a thousand gracious thoughts, and is said to date back a thousand years.

The general nature of the Thai people is to enjoy festive occasions. Some of the Buddhist Thai families are said to enjoy this ceremony during the monsoon season when the rice fields, and often around the farm homes, are flooded. Outside work all but comes to a standstill. This gives these families an opportunity to get together with other farm families for a time of merit-making before some of the young people start leaving the farm for jobs away from home.

Thai Buddhists believe the best way to honor their parents is by making merit for them. This ancient ceremony used to be a three-day affair, but modern times have brought changes. It has been shortened for the convenience of the children who are living away from the old home place to be able to fit it all into a weekend.

This ceremony is held in the home, not in the temple. Some of the farm houses, built on stilts in an effort to

rise above the flood waters, are built with one large room, making it convenient to accommodate a large get-together. For many of the Buddhist ceremonies, such as this, there are usually nine to 11 chanting Buddhist monks and 50 or more family and friends. Seating is no problem. Farm families are used to sitting on floors beautifully polished (naturally) by years of frequent rag mopping, bare feet, and PHA-SINS (long skirts worn by the ladies) and PHA-KA-MAS (wide loin cloths often worn by the men in the comfort of their homes) sliding from place to place across the floor. No shoes are worn inside traditional Thai homes.

The ceremony usually starts on Saturday afternoon. Musicians play traditional Thai music to help entertain those present when the monks are not chanting.

During the monsoon season, the monks are usually transported by small paddle boats to the home of the honoree. Shortly after they arrive the chanting begins. This is done in the Pali language (a language which most of the Thai people do not understand), but is the chanting language. Since Buddhist monks are not allowed to eat after noon, the chanting monks are offered only something to drink to wet their dry throats.

After the monks leave, the other guests, who do not have to abide by this rule, are served a meal of curries and other spicy oriental dishes.

The next morning the monks return for more chanting. When they have finished, merit is made by offering

food for the monks to eat.

One of the monks, usually the oldest as he is considered to have more GI-AT (honor, respect, reverence) stays behind when the other monks return to the temple. He reads the first 500 "Thousand Gracious Thoughts" from the ancient "holy book" made of palm leaf pages almost three feet wide and three inches long.

The monk begins reading in the traditional flat, nasal, chanting tone. The honoree lights the first candle and the first joss sticks. She, her guests, and family continue to light the candles and joss sticks as the voice of the monk drones on.

As the candles are lit, they are placed on a metal rack, covering a large brass bowl half filled with water, which catches the droplets of yellow wax that drip and float on the top of the water.

When 500 "Gracious Thoughts" have been read, the tired monk leaves. A noon meal is then served to the guests and family. After lunch, another monk arrives to read the last 500 "Gracious Thoughts." The wax in the brass bowl is then broken and the "merit-making" water is dripped out in silver bowls. It is passed to the guests, starting with the oldest, each taking a sip of the "blessed water."

There are yet other honored Thai mothers — those who teach their children to fear and love the Lord God, to walk in his ways and to serve him. In many of the Thai Christian homes, every day is Mother's Day.

Maxine Stewart is missionary press representative, Thailand.

High court rejects challenge to church's tax-exempt status

By Kathy Palen

WASHINGTON (BP) — The U.S. Supreme Court has rejected an appeal by a group of abortion-rights advocates that challenged the tax-exempt status of the U.S. Catholic Church.

Without comment, the high court May 30 refused to review a decision by the 2nd Circuit Court of Appeals, which ruled the group did not have legal standing to sue the Internal Revenue Service and Treasury Department for failing to revoke the Catholic Church's tax exemption.

The 10-year legal battle began when Abortion Rights Mobilization, along with 20 other individuals and groups, challenged the tax-exempt status of the U.S. Catholic Conference and National Conference of Catholic Bishops. It claimed the church agencies violated a tax-code provision by campaigning against pro-choice candidates in the 1980 federal election.

When the church refused to comp-

ly with a district court's order to produce internal church documents, the judge issued a contempt citation, including \$100,000-a-day fines.

The church agencies appealed to the 2nd Circuit Appeals Court, which stayed the fines pending appeal. But the court held the church did not have standing to press the case.

The Supreme Court reversed that decision and sent the case back to the 2nd Circuit for further consideration.

The appeals court then dismissed the lawsuit, holding that the plaintiffs did not suffer a "particularized injury" by the alleged actions of the church and, therefore, could not bring a complaint.

"The real issue in ARM was who enforces the tax code," said Oliver S. Thomas, general counsel for the Baptist Joint Committee on Public Affairs. "If a church's political adversaries could drag it into court and force it to defend its exempt status,

churches would be extremely skittish about speaking out on controversial political issues.

"While few Baptists would sanction a church's endorsement of candidates for public office — as alleged in this case — oversight of the IRS should belong to Congress and the president, not to individual taxpayers."

Kathy BJCPA.

staff of

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